PRINCETON THEOLOGICAL SEMINARY

2015–2016 Catalogue

VOLUME XXXIX

PRINCETON
THEOLOGICAL SEMINARY

Princeton Theological Seminary Catalogue

This catalogue is an account of the academic year 2014–2015 and an announcement of the proposed program for the 2015–2016 academic year. While it has been prepared based on the best information available at the time of its publication, all information, including statements of fees, course offerings, and admission and graduation requirements, is subject to change without notice. This catalogue should not be construed as a contract between the Seminary and any potential, current, or former student or any third party. The projected programs for 2015–2016 are subject to change without notice and are in no way binding upon the Seminary. Tuition and fees listed herein cover the 2015–2016 academic year and are also subject to change in subsequent years without notice. At all times, Princeton Theological Seminary acts as permitted by law, and does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, sexual orientation, gender identity, or disability in its admission policies and educational programs. The director of multicultural relations (Multicultural Relations Office, Templeton Hall, 609.688.1941) has been designated to handle inquiries and grievances under Title IX of the Education Amendments of 1972 and other federal nondiscrimination statutes.

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The following degree programs are approved:
MA, MDiv, MDiv/MA, MA(TS), ThM, PhD

Middle States Commission on Higher Education
3624 Market Street, 2nd Floor West
Philadelphia, PA 19104
267.284.5000
msche.org

The Association of Theological Schools
in the United States and Canada
The Commission on Accrediting
10 Summit Park Drive
Pittsburgh, PA 15275-1110
412.788.6505
ats.edu

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Catalogue

2015–2016

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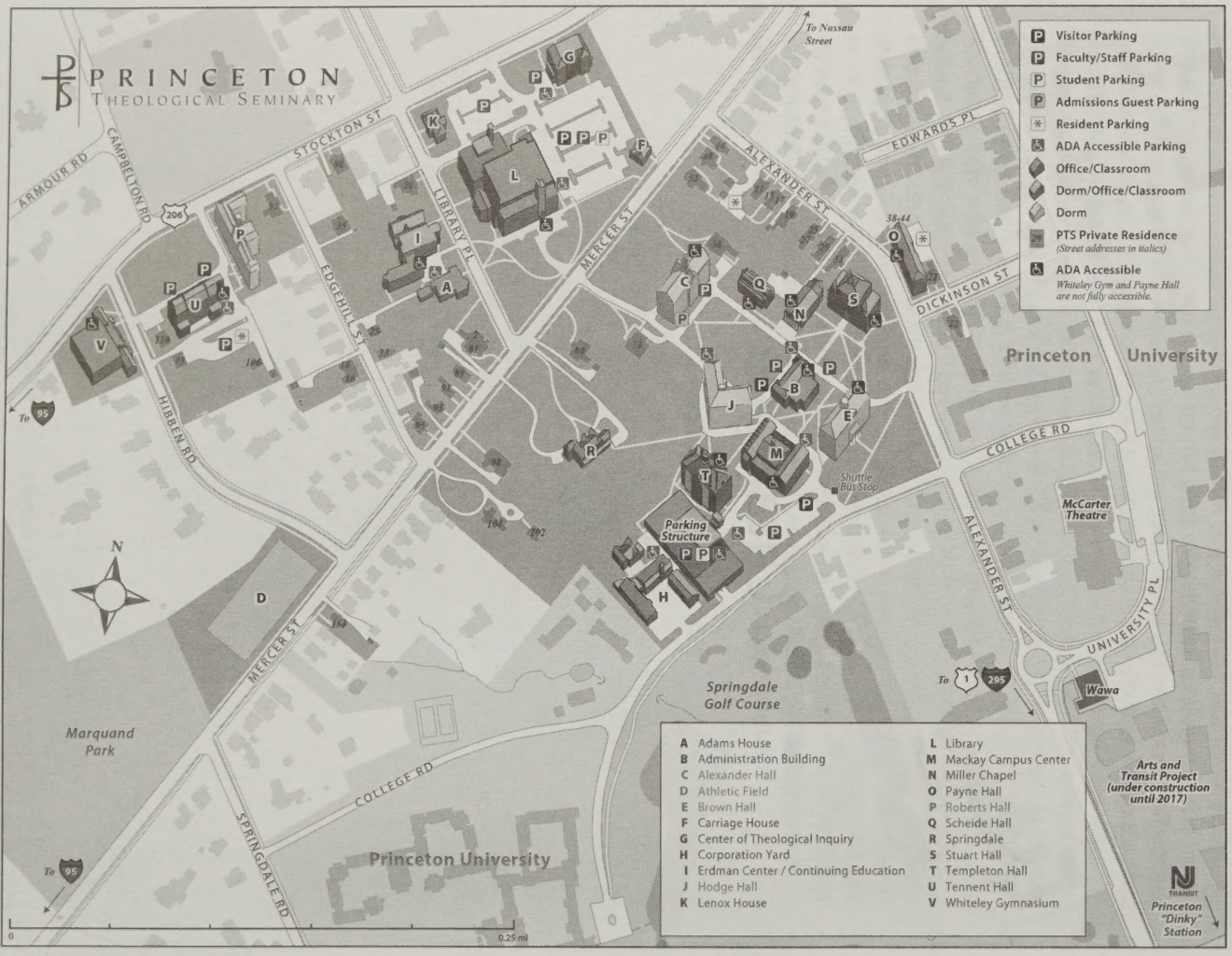
PRINCETON
THEOLOGICAL SEMINARY
To Nassau Street
ARMOUR RD
CAMPBELTON RD
206
STOCKTON ST
LIBRARY PL
EDGEHILL ST
MERCER ST
ALEXANDER ST
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DICKINSON ST
HIBBEN RD
To 95
COLLEGE RD
Princeton University
Shuttle Bus Stop
McCarter Theatre
Parking Structure
Springdale Golf Course
Marquand Park
SPRINGDALE RD
To 1 295
Wawa
UNIVERSITY PL
Arts and Transit Project (under construction until 2017)
NJ TRANSIT
Princeton "Dinky" Station
N
0
0.25 mi
Visitor Parking
Faculty/Staff Parking
Student Parking
Admissions Guest Parking
Resident Parking
ADA Accessible Parking
Office/Classroom
Dorm/Office/Classroom
Dorm
PTS Private Residence
(Street addresses in italics)
ADA Accessible
Whiteley Gym and Payne Hall are not fully accessible.
A Adams House
B Administration Building
C Alexander Hall
D Athletic Field
E Brown Hall
F Carriage House
G Center of Theological Inquiry
H Corporation Yard
I Erdman Center / Continuing Education
J Hodge Hall
K Lenox House
L Library
M Mackay Campus Center
N Miller Chapel
O Payne Hall
P Roberts Hall
Q Scheide Hall
R Springdale
S Stuart Hall
T Templeton Hall
U Tennent Hall
V Whiteley Gymnasium

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Academic Calendars 2015–2016 and 2016–2017

2015–2016

Summer Session 2015

June 1	Monday	Summer registration deadline without penalty
June 19	Friday	Final deadline for summer registration
June 29	Monday	Greek and Hebrew classes begin. New Student Orientation
July 3	Friday	Fourth of July holiday, offices closed/no classes
July 8	Wednesday	Deadline for continuing students fall semester registration
July 16	Thursday	Online registration opens for entering students.
July 24–25	Friday–Saturday	Presbyterian ordination examinations
Aug. 12	Wednesday	Deadline for entering students to complete the admissions process
Aug. 21	Friday	Summer Language Program ends.
Sept. 4	Friday, 10:00 a.m.–12:00 p.m	Presbyterian Bible Content Examination

Fall Semester 2015

Aug. 24	Monday	International students arrive.
Aug. 25–29	Tuesday–Saturday	International Student Orientation
Aug. 29–Sept. 1	Saturday–Tuesday	Orientation
Aug. 31	Monday	Fall Faculty Conference
Sept. 1	Tuesday, 8:00 a.m.–4:00 p.m.	Advising day
Sept. 1	Tuesday, 8:00 p.m.	Opening Convocation
Sept. 2	Wednesday, 8:30 a.m.	Classes begin.
Sept. 2	Wednesday, 11:30 a.m.	Opening Communion Worship
Sept. 7	Monday	Labor Day, offices closed
Sept. 15	Tuesday, 4:30 p.m.	End of fall semester drop/add period
Oct. 19–23	Monday–Friday	Reading Week
Oct. 23	Friday	Deadline for January term registration without penalty
Oct. 23–24	Friday–Saturday	Presbyterian ordination examinations
Oct. 26	Monday	Classes resume.
Nov. 13	Friday	Spring semester online registration opens.
Nov. 25–27	Wednesday–Friday	Thanksgiving recess, no classes
Nov. 26–27	Thursday–Friday	Thanksgiving recess, offices closed
Nov. 30	Monday, 8:30 a.m.	Classes resume.
Dec. 7	Monday	Classes end.
Dec. 8–14	Tuesday–Monday	Reading Week
Dec. 10	Thursday, 4:30 p.m.	Deadline for spring semester registration without penalty
Dec. 15	Tuesday	Deadline for submission of application to graduate
Dec. 15–18	Tuesday–Friday	Final Examinations
Dec. 18	Friday, 4:30 p.m.	All Masters' and Ph.D. final papers due Fall semester ends.
Dec. 23	Wednesday, 4:30 p.m.	Offices closed for Christmas/New Year's holidays

January 2016

Jan. 1	Friday	Offices closed for New Year's holiday
Jan. 4	Monday	Offices open.
Jan. 4	Monday	January term begins.

Jan. 15	Friday	Fall semester grades due (masters' courses)
Jan. 15	Friday	January classes ends.
Jan. 18	Monday	Martin Luther King Jr. holiday, offices closed
Jan. 29	Friday	Fall semester grades due (doctoral seminars)
Jan. 29–30	Friday–Saturday	Presbyterian ordination examinations

Spring Semester 2016

Jan. 25	Monday, 8:00 a.m.–4:00 p.m.	Advising day
Jan. 26	Tuesday, 8:30 a.m.	Classes begin.
Jan. 26	Tuesday, 11:30 a.m.	Opening Communion Worship
Jan. 29	Friday	January term grades due
Feb. 5	Friday	Presbyterian Bible Content Examination
Feb. 8	Monday, 4:30 p.m.	End of spring semester drop/add period
Mar. 7–11	Monday–Friday	Reading Week
Mar. 14	Monday, 4:30 p.m.	Classes resume.
March 25	Good Friday	Offices closed, no classes
April 25	Monday	Classes end.
Apr. 29	Friday	Fall semester online registration opens
April 26–May 2	Tuesday–Monday	Reading Week
April 29–30	Friday–Saturday	Presbyterian ordination examinations
May 3	Tuesday	Final exams begin
May 6	Friday, 4:30 p.m.	All graduates final papers due for graduating students
May 9	Monday, 4:30 p.m.	All Masters' and PhD final papers due Final exams end. Spring semester ends.
May 12	Thursday, 12:00 p.m.	Graduate grades due
May 21	Saturday, 10:00 a.m.	Commencement
May 23	Tuesday	Spring semester grades due (masters' courses)
May 30	Monday	Memorial Day holiday, offices closed
June 6	Monday	Spring semester grades due (doctoral seminars)

2016–2017

Summer Session 2016

June 6	Monday	Summer registration deadline without penalty
June 24	Friday	Final deadline for summer registration
July 4	Monday	Fourth of July Holiday, offices closed/no classes
July 5	Tuesday	Greek and Hebrew classes begin New Student Orientation
July 13	Wednesday	Deadline for continuing students fall semester registration without penalty
July	to be announced	Online registration opens for entering students
Aug. 24	Wednesday	Deadline for entering students to complete the admissions process
Aug. 26	Friday	Summer Language Program ends.
July 22–23	Friday–Saturday	Presbyterian ordination examinations
Sept. 2	Friday, 10:00 a.m.–12:00 p.m.	Presbyterian Bible Content Examination

Fall Semester 2016

Aug. 29	Monday	International students arrive.
Aug. 30–Sept. 3	Tuesday–Saturday	International Student Orientation
Sept. 5	Monday	Labor Day, offices closed
Sept. 6	Tuesday	Fall Faculty Conference

Sept. 6–8	Tuesday–Thursday	Orientation
Sept. 8	Thursday	Advising day
Sept. 8	Thursday, 8:00 p.m.	Opening Convocation
Sept. 9	Friday, 8:30 a.m.	Classes begin.
Sept. 9	Friday, 11:30 a.m.	Opening Communion Worship
Sept. 22	Thursday, 4:30 p.m.	End of fall semester drop/add period
Oct. 24–28	Monday–Friday	Reading Week
Oct. 28–29	Friday–Saturday	Presbyterian ordinations examinations
Oct. 31	Monday	Classes resume.
Nov. 18	Friday	Spring semester online registration opens.
Nov. 23–25	Wed.–Friday	Thanksgiving recess, no classes
Nov. 24–25	Thursday–Friday	Thanksgiving recess, offices closed
Nov. 28	Monday, 8:30 a.m.	Classes resume.
Dec. 12	Monday	Wednesday classes meet
Dec. 13	Tuesday	Thursday classes meet. Fall classes end.
Dec. 14–18	Wednesday–Sunday	Reading Week
Dec. 15	Thursday, 4:30 p.m.	Deadline for spring semester registration without penalty
Dec. 19–22	Monday–Thursday	Final Examinations
Dec. 22	Thursday, 4:30 p.m.	All Masters' and PhD final papers due Fall semester ends.
Dec. 22	Thursday, 4:30 p.m.	Offices close for Christmas/New Year's holidays

January 2017

Jan. 2	Monday	Offices closed for New Year's holiday
Jan. 3	Tuesday	Offices open.
Jan. 3	Tuesday	January term begins.
Jan. 13	Friday	Fall Semester Grades due (masters' courses)
Jan. 16	Monday	Martin Luther King Jr. holiday, offices closed, no classes
Jan. 17	Tuesday	January term ends.
Jan. 27	Friday	Fall semester grades due (doctoral seminars)
Jan. 27–28	Friday–Saturday	Presbyterian ordination examinations

Spring Semester 2017

Jan. 23	Monday	Advising day
Jan. 24	Tuesday, 8:30 a.m.	Classes begin.
Jan. 24	Tuesday, 11:30 a.m.	Opening Communion Worship
Feb. 3	Friday	Presbyterian Bible Content Examination
Feb. 3	Friday	January term grades due
Feb. 6	Monday, 4:30 p.m.	End of spring semester drop/add period
Mar. 6–10	Monday–Friday	Reading Week
Mar. 13	Monday, 4:30 p.m.	Classes resume.
April 14	Good Friday	Offices closed, no classes
April 24	Monday	Classes end.
Apr.25–May 1	Tuesday–Monday	Reading Period
Apr. 27	Thursday	Fall semester online registration opens
April 28–29	Friday–Saturday	Presbyterian ordination examinations
May 2–8	Tuesday–Monday	Final examinations
May 5	Friday, 4:30 p.m.	Final papers due for graduating students.
May 8	Monday, 4:30 p.m.	All Masters' and PhD final papers due. Final exams end. Spring semester ends.
May 11	Thursday, 12:00 p.m.	Graduate grades due
May 20	Saturday, 10:00 a.m.	Commencement
May 22	Tuesday	Spring semester grades due (masters' courses)
May 29	Monday	Memorial Day holiday, offices closed
June 5	Monday	Spring semester grades due (doctoral seminars)

Communication with the Seminary

Mailing Address:
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P.O. Box 821 **OR** 64 Mercer St.
Princeton, New Jersey 08542-0803
Telephone Numbers: 609.921.8300
800.622.6767
Fax: 609.924.2973
Website: ptsem.edu

You may communicate with the Seminary by addressing your initial correspondence to one of the offices below. The telephone numbers listed provide direct access to those offices.

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President
609.497.7800; president@ptsem.edu

Faculty Personnel:
Dean and Vice President of Academic Affairs
609.497.7815; Fax: 609.497.7819; academic.dean@ptsem.edu

Admission to Ph.D. Program:
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609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Admission to Masters'-level Programs:
Director of Admissions and Financial Aid
609.497.7805; Fax: 609.497.7870; admissions@ptsem.edu

Continuing Education Programs:
Associate Dean for Continuing Education
609.497.7990; Fax: 609.497.0709; coned@ptsem.edu

Financial Aid, Grants, Loans, and Student Employment:
Director of Admissions and Financial Aid
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Transcripts:
Registrar
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Business Affairs and Payment of Bills:
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Field Education Positions:
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Placement Services Ph.D. Candidates:
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Director of Communication and Marketing
609.497.7760; communication@ptsem.edu

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609.688.1949; external.relations@ptsem.edu

Visiting the Campus

Prospective master's-level degree candidates are always welcome to visit campus Monday through Friday during our normal business hours. It is strongly recommended that these visits occur during the fall or spring semesters when classes are in session and prior to the fall term you are interested in attending. Therefore, campus visits normally include the opportunity for a campus tour, attending the chapel service, auditing classes as well as an admissions interview if desired. Please note that March 1st is the deadline for interviews for those interested in applying for the following fall.

Princeton Seminary also provides prospective Master of Divinity, M.Div./M.A., Master of Arts (Theological Studies) and Master of Arts candidates the opportunity to attend one of our multi-day events for theological exploration, which are scheduled throughout the year. You may choose to register for one of five Princeton Seminars or one of two L.I.V.E. Symposiums. For more information about these events, please visit the Admissions website at ptsem.edu, contact the Office of Admissions and Financial Aid at 1.800.622.6767, extension 7805, or send an email to admissions@ptsem.edu.

Seminary offices are open from 8:30 a.m. until 4:30 p.m. (EST), Monday through Friday except during summer months, when offices close at 1:00 p.m. on Friday.

M. Craig Barnes
President and Professor of Pastoral Ministry

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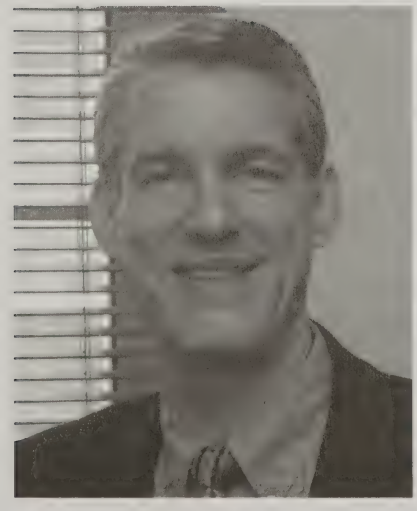

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Overview

Mission Statement

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (USA), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where scripture and the Christian tradition are appropriated critically, where faith and intellect mature and lifelong friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.

John E. White
Dean of Student Life and Vice President for Student Relations

A Brief History

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the east and geographical movement toward the west—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough-and-ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a post-graduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original "Design of the Seminary" is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

> to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as president of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1950) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of endowment for twenty-six fac-

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ulty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie (1983–2004), a pastor-scholar, gave leadership to the Presbyterian Church (USA) nationally through its Committee on Theological Education. He made faculty development and increasing the diversity of the Seminary community priorities, added endowed chairs, effected a partnership between the Seminary and the Center of Theological Inquiry in Princeton, led in a major building program of renovation and new construction, and oversaw the founding of major new Seminary programs, including the Institute for Youth Ministry, the Center for Barth Studies, the Abraham Kuyper Center for Public Theology, and the Joe R. Engle Institute of Preaching.

Iain R. Torrance (2004–2012) came to Princeton Seminary from Scotland, where he served as a parish minister, was a chaplain in Britain's armed forces, a chaplain-in-ordinary to HM the Queen in Scotland, and taught at Queen's College, Birmingham, the University of Birmingham, and Aberdeen University, where he was professor of patristics and Christian ethics and dean of the faculty of arts and divinity. In 2003 he was elected moderator of the Church of Scotland. As president of Princeton Seminary, he led a major curriculum review and revision of the Master of Divinity degree program, supported the use of technology in administrative and academic areas in providing access to the Seminary's resources by scholars and churches around the world. Under his leadership, the Seminary initiated an Office of Multicultural Relations to lead the Seminary community in addressing issues of inclusion, respect, and understanding among the many cultures and perspectives represented within the community. During his presidency, the Board of Trustees initiated a major capital campaign to build a new library and new campus apartments for student families.

M. Craig Barnes became the Seminary's seventh president in January 2013. Prior to his appointment, he was on the faculty of Pittsburgh Theological Seminary and pastor and head of staff of Shadyside Presbyterian Church. He is widely respected as a preacher and pastor and has written eight books on ministry. He is deeply committed to the theological formation of pastors to lead the church in changing times.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

Worship Life

Worship enriches the spiritual and communal life of Princeton Theological Seminary and all who gather here to study, teach, and serve. More than two hundred years ago the founders of the Seminary wrote that Princeton Seminary should be a place that unites the "piety of the heart…with solid learning." To this end, worship in Miller Chapel remains both an extension of and a complement to learning in Stuart Hall.

During the fall and spring semesters, when classes are in session, the community gathers Monday through Friday to worship. The sacrament of Holy Communion is celebrated on Fridays. During summer language courses, the community gathers midweek for worship. Special services are held throughout the year. The president leads in worship weekly, and other daily chapel services are led by our students, faculty, and administration.

The worship life of the chapel is coordinated by the minister of the chapel and the director of music under the supervision of the president of the Seminary. The Directory for Worship of the Presbyterian Church (USA) provides a guideline for the ordering of worship. However, we encourage and welcome worship leadership and participation from the broad range of faith traditions that we find within the Seminary community. This adds to the rich texture of worship life here at Princeton

Seminary and reflects the diversity of Christ's church in the world. The ministry of the chapel is also supported by student chapel assistants and sextons who prepare the space and provide hospitality for worship and special events.

Miller Chapel has been at the center of the Seminary's worship life for more than 175 years. Named in honor of the Seminary's second faculty member, Dr. Samuel Miller, the chapel was built in 1834 adjacent to Alexander Hall. On the eve of the centennial in 1933, it was remodeled and relocated to its present site on the quadrangle of the main campus. This location attests to the centrality of worship to the life of the Seminary community.

Masters'-level Programs

Application

A student desiring to enter the Seminary must file a formal admissions application, which can be accessed through the PTS website at ptsem.edu. Prospective students are welcome to apply online for the following PTS degree programs: Master of Divinity (M.Div.), Master of Arts, Master of Divinity/Master of Arts (dual-degree), Theological Studies (M.A.(T.S.)), and Master of Theology (Th.M.). A nonrefundable fee of $50 will be required for applications submitted via the PTS website.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, sexual orientation, gender identity, or disability in its admissions policies.

Brian K. McCollum
Director of Recruitment

Degree Application Deadlines

The deadline dates for admission application for Fall Semester 2016–2017 are listed below:

December 15, 2015: Fall 2016 deadline for all **Ph.D.** applicants

February 1, 2016: Fall 2016 deadline for all **Masters'-level international applicants**

February 1, 2016: Fall 2016 priority deadline for scholarship consideration for **M.Div., M.A.(T.S.), and dual-degree applicants**

March 15, 2016: Fall 2016 deadline for **M.Div., M.A.(T.S.), M.A., and dual-degree (M.Div./M.A.)** applicants **who are U.S. citizens or permanent residents of the U.S.** Applications that become complete after this deadline date are considered by the admissions committee on a "space available basis."

Interviews are recommended for M.Div. and M.A.(T.S.) candidates and are required for dual-degree (M.Div./M.A.) applicants. You should work with the Office of Admissions to set up your interview prior to completing your admissions application. The latest interviews can be scheduled for those seeking Fall 2016 admission is March 1, 2016. Typically, interviews can be arranged via Skype or in-person during a campus visit.

April 15, 2016: Fall 2016 deadline for **Th.M.** applicants

Advanced Standing/Transfer Credits

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools (ATS) in the United States and Canada, and who desires to be admitted with advanced standing, should indicate that fact at the time of application. Upon being informed of admission to Princeton Seminary, the student shall consult with the registrar of the Seminary regarding the granting of transfer credit.

A maximum of twenty-six credits will be received in transfer or as advanced placement even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary. Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (four full-time semesters and a total

of fifty-two credits), including in all cases the final year, must be spent at Princeton Seminary. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if the candidate changes to the M.Div. program. For the M.A.(T.S.) degree, transfer credits not to exceed twenty-six credits, one year, may be granted to international M.A.(T.S.) students by the registrar on the basis of post-baccalaureate study in a recognized institution of higher education, and transfer credits not to exceed 15 credits, one semester, may be granted to domestic M.A.(T.S.) students by the registrar on the basis of graduate study at an ATS accredited theological school. No advanced placement will be granted toward the Th.M. degree.

Mid-year Admissions

Under normal circumstances the student should begin seminary work in the fall semester. However, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the spring semester. This privilege cannot be extended to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs may be considered for admission beginning the spring semester on a space-available basis.

Admission Requirements for Master of Divinity Program, Master of Arts Program, Master of Divinity/ Master of Arts Dual-degree Program, and Master of Arts (Theological Studies),

It is recommended that the candidate's baccalaureate preparation include at least sixty credits, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items requested in the online admissions application, an applicant for the M.Div., M.A., M.A.(T.S.) or M.Div./M.A. degree program must furnish a letter of endorsement from an ordained minister who can speak to the applicants call to ministry. In addition, an applicant must submit three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological studies. Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied. It is the student's responsibility to order a background check from Certified Background and the result will be part of his/her application. In addition, the candidate must supply an academic transcript of all college or university work pursued to date. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a final transcript must be provided indicating the awarding of a baccalaureate degree by a regionally accredited college or university. Matriculation in the Seminary cannot be effected until this final transcript has been received.

An interview before March 1 is strongly recommended. It is arranged through the Office of Admissions and Financial Aid. It may take place on campus with a member of the faculty or staff, via Skype, or at a location near the applicant's home with an alumnus/a who lives in the area. All interviews must be scheduled through the Office of Admissions and Financial Aid before February 8 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Master's-level admissions are considered on a rolling basis. Admissions decisions are made by the committee beginning in September. Applications are submitted online via the Seminary's website. Applicants for masters'-degree programs must submit all required materials according to the deadlines stated on the Princeton Seminary website.

Applications received after the stated deadline dates will be considered only on a space-available basis. All questions regarding admissions requirements or applications procedures should be directed to the Office of Admissions and Financial Aid by calling 800.622.6767, extension 7805.

Non-Degree Students

The Seminary admits a limited number of qualified applicants who desire to pursue studies at the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. These students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. These students are not eligible for financial aid or housing. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions and Financial Aid.

Auditing and Auditors

Auditors are those who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status. There is a limit of one course audit per semester. Students may not audit any travel courses and travel courses are not open to affiliated or nonaffiliated auditors.

Affiliated Auditors: Faculty spouses, student spouses, and persons invited by the president to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the registrar no later than the tenth class day of the semester, the end of the drop/add period.

Nonaffiliated Auditors: Other persons may apply to audit classes. This requires permission of the instructor, completion of an auditor's application and the online background check, and payment of the auditor's fee. Those who wish to apply should contact the registrar at registrar@ptsem.edu. No outside auditors will be allowed to enroll after the tenth class day of the semester. There is a limit of one course audit per semester.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be allowed to register for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not considered to be alumni/ae of the Seminary.

Graduates of the Seminary who reside in the area and who wish to pursue a course or two without becoming candidates for an advanced degree may apply to take additional courses at the Seminary. These alumni/ae are required to complete an admission application, available online, by the stated deadline. Acceptance is for a maximum of one academic year. Unclassified students are charged tuition and are not eligible for financial assistance. If such graduates are admitted, their work is appended to their Seminary record. These students are also not permitted to take courses via any inter-institutional arrangement. Normally, these students cannot be considered for student services and/or campus accommodations. Those who wish to inquire about unclassified status should correspond with the registrar.

Academic Advising

In order to support the larger mission of Princeton Theological Seminary, to strengthen the Seminary's academic programs, and to further define the Seminary's commitment to high-quality residential, theological education and formation, the academic advising program aims to provide an effective, flexible, and multidimensional approach to academic advising.

The three goals of the academic advising program include: 1) empower students to navigate the curriculum in ways that promote intellectual breadth and depth, integration, and effective vocational preparation, 2) provide entering students with intensive academic advising in service to effective navigation of the curriculum across the course of their degree program, and 3) offer vocational discernment and spiritual mentoring in conjunction with academic advising for interested students.

The Seminary's academic advising program consists of three components: online advising module, faculty advising, and voluntary cohorts.

Online academic advising module: M.Div. students are able to manage academic requirements through the online advising module. The online component of the advisement system addresses questions about degree program requirements and enables students to track academic progress.

Faculty advising: One faculty member serves as the executive advisor. This faculty member has been trained on all aspects of the curriculum and serves as a resource to faculty colleagues. The executive advisor and registrar organize two advising days for the academic year—one in the fall and one in the spring. All new students in the M.Div., M.Div./M.A. dual-degree, M.A.(T.S.), or M.A. programs are required to meet with a faculty advisor during fall orientation (prior to the start of classes) to review their schedules. Students sign up for a 20-minute block through an online registration system. The executive advisor and registrar provide a general advising overview to all new students prior to the individual sessions. Some students may want to discuss possible changes to their schedules with their faculty advisor. This 20-minute block also gives them an opportunity to get an initial introduction to a faculty member. Returning students may sign up for advising slots as well. An advising day is also held prior to the beginning of the spring semester. The executive advisor and registrar are available to students throughout the academic year; in particular during the drop/add periods.

Voluntary Cohorts: Second- and third-year students may apply to participate in a cohort ordinarily consisting of fifteen students co-led by two faculty facilitators. Cohorts meet for two consecutive academic years and are often organized around a thematic focus determined by the faculty facilitators. Academic advising takes place as a pervasive and integrated dimension of all cohorts. Cohorts begin and end the academic year with an on-campus retreat. The groups meet four times per semester, normally on a weekday evening for two hours. The regular meetings may include Bible study, prayer, and a focus on spiritual formation and vocational discernment.

Master of Divinity Program

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the diverse ministries of congregational leadership, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation. Please note that Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not normally admitted to the M.Div. program. Exceptions may be made for suitably qualified applicants where the needs of the local church context support admission.

Master of Divinity (M.Div.) Learning Goals

In service to the mission of Princeton Theological Seminary, graduates of the Master of Divinity Program will be able to:

1. Integrate a critically informed and contextually aware understanding of the basic biblical and theological elements of the Christian faith into a dynamic theological understanding that is both theoretically rich and practically nuanced.

2. Analyze the unfolding of that faith in history, in the practices of the church, and in its interaction with other religions.
3. Demonstrate competence in the practices and skills necessary for faithful ministers, effective leaders, and public witnesses for the church in the world at large.
4. Evidence a critical awareness of their own culture through discerning engagement with diverse cultural contexts in our increasingly globalized society.
5. Display the ability and inclination to maintain the practices of critical reflection and spiritual discipline necessary for continuing personal and spiritual formation throughout a lifetime of learning.

Curriculum

The Master of Divinity program requires the successful completion of seventy-eight credits drawn from the four academic departments of the Seminary and a listing of breadth and general requirements.

The specific course/credit requirements are allocated as follows:

Biblical Studies

The student is required to take twelve credits, distributing the work as follows:

1. Courses OT2101 Orientation to Old Testament Studies, and NT2101 Introduction to the New Testament, which must be completed during the first year of work
2. One course (three credits) in New Testament and one course (three credits) in Old Testament, one of which must be designated as "close reading of the text"

Although not required for the M.Div. degree, students are encouraged to take Greek and/or Hebrew, and language-based exegesis courses. Exegesis courses are offered on two tracks, English-based and language-based. Entering students who have studied Greek and/or Hebrew in college or university and who wish to have an introductory language prerequisite waived must take the appropriate language placement examination(s). Students who have studied the equivalent of two full semesters or more of a biblical language at an ATS-accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to test a student's ability to: 1) analyze Greek forms; 2) understand fundamental syntactical construction; and 3) translate from the Greek New Testament. Students should be familiar with an introductory grammar such as N.C. Croy's *A Primer of Biblical Greek* or D.A. Black's *Learn to Read New Testament Greek*.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms
2. Understand the fundamental syntactical construction
3. Translate prose passages from the Hebrew Bible

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T.O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C.L. Seow's *Grammar for Biblical Hebrew* (Abingdon). An unmarked copy of the BDB lexicon (Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament*) may be used as a resource while taking this examination.

History

The student is required to take twelve credits, distributing the work as follows:

1. Three credits in the area of Early and Medieval History
2. Three credits in the area of Reformation History
3. Three credits in the area of Modern European or American History
4. Three credits in the area of Mission, Ecumenics, History of Religions, or Sociology of Religion

Theology

The student is required to take twelve credits, distributing the courses as follows:

1. TH2100 Systematic Theology (three credits), to be taken in either the first or second semester of the junior year
2. Two courses, six credits, in TH3000- or TH5000-level courses
3. A course, minimum of three credits, in philosophy or Christian ethics

One course, three credits, in one of the above areas must focus on a major theologian or church doctrine.

Practical Theology

The student is required to take fourteen credits, distributing the work as follows:

1. Courses SC2101 and SC2102 Speech Communication in Ministry I and II (one credit each), which are to be completed in the junior year
2. Course PR2100 Introduction to Preaching (three credits), which is to be completed in either the first or second semester of the middler year
3. Three credits in the area of education and formation
4. Three credits in the area of pastoral care and specialized ministries
5. Three credits of distributive electives

Field Education

Two field education units, two credits each, are required. The first is usually done during the summer between the junior and middler years and is selected from either FE2101 or FE2110. The second is usually done over the entire middler year and is selected from either FE2102, FE2103, or FE2111. At least one of the course sites must be a local church.

Breadth Requirement

The breadth requirement is fulfilled by designated courses that are elective courses or courses that meet departmental distribution requirements: Two to three credits in Christian Responsibility in the Public Realm (course suffix "cr") are required to fulfill this requirement.

Students in the Master of Divinity degree program are required to take at least two credits in courses suffixed cr. Courses qualifying for this suffix normally express a range of ethical, social, or political issues that would be found in higher education courses focused on law, medicine, philosophy, public policy, social studies, business, and/or international affairs, and include study material relevant to these topics drawn from classical or contemporary Christian thinkers.

Capstone Project Requirement

All masters' students are required to complete a capstone project during the senior year. This includes those in the M.Div., Dual (M.Div./M.A.), and M.A.(T.S.) degree programs. This does not apply to those in the Th.M. program. Courses designated as capstone courses have "capstone course" listed in the course description, following the credits.

Definition:

A capstone project is a constructive work in which students demonstrate integration, particularly with an eye toward implications for some form of ministry. A capstone project should be "integrating" in at least one of the following four ways:

1. Cross-disciplinary (across theological disciplines)
2. Interdisciplinary (between theology and other human sciences, natural sciences, literature, the fine arts, or any other field usually considered to be outside the central purview of theological study)
3. Intellectual-personal (assimilating frameworks gained from theological study, the student's personal beliefs, social location and practices, or self-perception)
4. Theory-practice

A capstone project may take a variety of forms including but not limited to the following: an essay; a sermon or series of sermons; a unit of curriculum; a website; a drama; a work of art; a dance production; or a video series posted on the Internet. The course catalogue will indicate courses that are eligible to meet this requirement.

Procedure:

Academic departments determine which courses will be eligible to meet this requirement. The eligible courses will be listed in the catalogue. Students doing a senior thesis may be eligible to meet this requirement through the senior thesis if the supervising faculty member so approves.

In order to fulfill this requirement, a capstone project must:

- Be developed and submitted in one course (or as part of a senior thesis with approval from supervising faculty member) during the final year of a master's-level degree program.
- Have approval by the faculty member teaching the course in which the project will be submitted. The faculty member will specify length and format of the project. As determined by the faculty member, the project may be a particular focus of an existing assignment, an addition to an existing assignment, or it may be a separate project altogether.
- Demonstrate integration in one of the four ways described above, drawing relatively equally from the domains of knowledge and practice being integrated.
- Include a 3–4 double-spaced page statement that outlines the capstone project and indicates how the student sees the project as an exercise in integration. If the project is not in the form of a paper, students are encouraged to provide a media recording of the project.
- Receive a passing grade ("D-/D/D+" or higher) as indicated by the faculty member to the Registrar's Office.

Assessment:

Capstone projects are assessed by the primary instructor of the course within which this option is offered. Faculty will grade the paper or project as they would normally do for the course in question, but for Capstone projects faculty will fill out an additional short "Evaluation Form for Capstone Project." This both provides feedback to the student and also facilitates the Curriculum Assessment Committee's analysis of selected capstone projects on an annual basis.

Electives

The remaining credits may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Studies Department distribution requirements
2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (USA) ordinarily take Presbyterian Church polity.
3. A senior research paper or thesis (three or six credits)
4. Electives over and above the requirements

Part-time Study

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship. In a few instances, usually occasioned by ill health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years.

An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study.

In addition to the regular academic semesters, a summer session is available to students:

1. To pursue intensive courses in the Greek or Hebrew language
2. To satisfy requirements of the field education sequence
3. To enroll in a program of clinical pastoral education

Students contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the *U.S. Citizenship and Immigration Service* an international student who is pursuing work on a part-time basis.

Credit and Course Load Stipulations

Credits to graduate	78
Average credits per year	26
Average credits per semester	13
Minimum full-time load	12
Maximum credits per semester	15
Maximum credits per year*	30
Core Requirements	54
Departmental	50
Field Education	4
Electives	24

* These maximum stipulations do not include summer courses. Including January term credits, students may take a maximum of 30 credits per year.

Master of Arts Program

The two-year program for the Master of Arts in the area of Christian education includes basic studies in the Bible, theology, church history, and practical theology and continues the ministry of the Tennent School of Christian Education, see page 225. Students choose from one of three tracks: teaching, ministry with young people, or spiritual formation and mission. The program emphasizes theory and practice for the ministry of education and formation for the church. Each track attends to philosophical, cultural, developmental, and procedural dimensions of Christian education and formation. The M.A. is designed to prepare students for the ministry of education and formation in congregational and institutional settings and to provide training for teaching the Christian religion in church or secular schools. The M.A. is a professional degree and does not constitute adequate preparation for doctoral education in practical theology unless it is obtained alongside an M.Div. Note: While dual-degree students must meet the requirements for both the M.Div. and the M.A. degrees, some coordination of requirements is possible.

Master of Arts (M.A.) Learning Goals

In service to the mission of Princeton Theological Seminary, graduates of the Master of Arts Program will be able to:

1. Demonstrate basic competencies for critically appraising and creatively deploying theoretical frameworks for the ministry of Christian education and formation.
2. Demonstrate in-depth knowledge of at least one track of Christian education and formation.
3. Possess skills for effective teaching and dynamic leadership for Christian education and formation.
4. Possess expanded contextual awareness and reflective capacities in the practical dimensions of the ministry of Christian education and formation.

Degree Requirements

The Master of Arts program has several requirements as outlined below. Note: specific courses listed in the chart are for illustrative purposes. Courses that meet specific requirements in a track are subject to change.

1. Degree tracks

All M.A. tracks focus on education and discipleship formation, albeit in different ways, and involve some overlapping coursework. The various tracks emphasize multiple dimensions of discipleship ministries:

- Teaching Track—for students who view teaching in churches, higher education, or private elementary or secondary schools as a primary aspect of their vocational identity.
- Ministry with Young People Track—for students who view mission and discipleship formation with youth or emerging adults as primary aspects of their vocational identity.
- Spiritual Formation and Mission Track—for students who view spiritual growth and outreach, including spiritual direction or evangelism, as primary aspects of their vocational identity.

2. Focused field education experiences in students' areas of emphasis

3. Opportunities for contextual education through interaction with pastors/ practitioners in Continuing Education events

4. Opportunities for theological reflection through practica and mentoring with faculty and area pastors

5. Cohort reflection opportunities through special precepts in foundational education courses designed to integrate course materials with others in the same M.A. track, allowing for peer mentoring

EDUCATION AND FORMATION TRACKS FOR M.A. AND DUAL (M.DIV./M.A.) DEGREE PROGRAM STUDENTS

		TEACHING TRACK (TT)	MINISTRY WITH YOUNG PEOPLE (MYP)	SPIRITUAL FORMATION & MISSION (SFM)
		Vocational trajectory: Pastors, associate pastors, teachers in private schools, teachers in higher ed.	Vocational trajectory: Children's, youth/ young adult ministers, campus ministers, pastors addressing young people, family ministers, parachurch, entrepreneurial, and nonprofits	Vocational trajectory: Pastors, associate pastors, spiritual directors, and evangelists
CURRICULAR CATEGORIES At least three of categories #1–5 below must be taken in your track. Courses count in only one category.	1. Intro to Field Course (3 cr.)	TRACK-REQUIRED EF1200 Intro to CE & F ALTERNATES EF1340 Teaching Bible in Church	TRACK-REQUIRED EF2352 Theological Foundations for Youth Ministry ALTERNATES	TRACK-REQUIRED EF1500 Intro to Spirituality & Missional Formation ALTERNATES
	2.Theological/ Theoretical Foundations Course (3 cr.)	TRACK-REQUIRED EF5312 Philosophy of Education ALTERNATES IN TRACK EF/ET3212 Ethics of Ten Comm EF/WR3338 Eucharist & Ministry EF/WR3339 Baptism & Ministry	TRACK-REQUIRED EF5353 Adv. Studies in Youth, Church, Culture ALTERNATES IN TRACK EC/TH5350 Missional Theology & Practice	TRACK-REQUIRED ALTERNATES IN TRACK CH/EF3610 Spiritual Awakening Movements EC/TH(EF)3473 Miss/ Ecu. Newbigin EF/ET3212 Ethics of Ten Comm. EF3456 Dialogical & Imaginative Prayer EF3558 Practicing Presence of God EF4335 When God Talks Back EF/TH5557 Face of the Other EF5980 Tolkien, Lewis, Rowling

CURRICULAR CATEGORIES At least three of categories #1–5 below must be taken in your track. Courses count in only one category.	3. Human Development Course (3 cr.)	TRACK-REQUIRED EF3215 Educational Psychology ALTERNATES IN TRACK PC5461 PC & the Life Cycle	TRACK-REQUIRED ALTERNATES IN TRACK EF3215 Educational Psychology PC5248 Family Stories & Ministry PC5461 PC & the Life Cycle PT9027 Educational Ministry and the Learning Sciences	TRACK-REQUIRED ALTERNATES IN TRACK EF3215 Educational Psychology EF3217 Spiritual Guidance thru Life Cycle PC5461 PC & the Life Cycle
	4. Contextual Issues in Ministry Course (3 cr.)	TRACK-REQUIRED ALTERNATES IN TRACK EF1800 Ed. Min. in Asian American Context	TRACK-REQUIRED ALTERNATES IN TRACK EF1800 Ed. Min. in Asian American Context EF3474 Evangelism & Mission EF3520 Spectacle, Consumer Culture, and Youth Ministry EF4375 Latino/a Church Ministry EF4800 Sabbath & Youth Ministry EF4380 Christian Education and the Intercultural Communication of Faith	TRACK-REQUIRED ALTERNATES IN TRACK ECHR3340 Islam in America EC/TH3358 Ecu. Theology & Mission EC/TH(EF)3473 Miss/Ecu Newbigin EC/TH5350 Missional Theology & Practice EF/WR3340 & EF/WR3341 Taize EF 3370 Theory & Prac of Raising Money EF 3371 Money and Generosity EF3473 Readings in Evang. & Mission EF3474 Evangelism & Mission EF3558 Practicing Presence of God EF4335 When God Talks Back EF4375 Latino/a Church Ministry

				EF/TH 5557 Face of the Other HR/CL3370 African Rel. in Achebe Trilogy HR3345 Hinduism
CURRICULAR CATEGORIES At least three of categories #1–5 below must be taken in your track. Courses count in only one category.	5. Skills and Practices Course (3 cr.)	TRACK-REQUIRED EF3366 Curriculum & Methods ALTERNATES IN TRACK EF1340 Teaching Bible in Church EF3320 Children's Fantasy Literature	TRACK-REQUIRED ALTERNATES IN TRACK EF1700 Confirmation: Contemporary Research and Innovative Practices EF1340 Teaching Bible in Church EF3320/3325 Children's Fantasy Literature EF3330 Teaching Bible to Children & Youth EF/WR3340 & EF/WR3341 Taizé EF3366 Curriculum & Methods EF3558 Practicing Presence of God EF3559 Models of Young Adult and Campus Ministries EF3560/3561 Cont. Listening: Intro Spiritual Dir. EF4330 Art of Discernment EF4335 Arts in Christian Formation EF4335 When God Talks Back EF4390 Scripture and Food PC5253 PC of Adolescents	TRACK-REQUIRED ALTERNATES IN TRACK EF1700 Confirmation: Contemporary Research and Innovative Practices EF3410 Benedictine Spirituality EF3560/3561 Cont. Listening: Intro Spiritual Dir. EF4330 Art of Discernment EF/TH5557 Face of the Other

CURRICULAR CATEGORIES At least three of categories #1–5 below must be taken in your track. Courses count in only one category.	6. Integrative Learning Course (3 cr.)	TRACK-REQUIRED EF5312 Philosophy of Education ALTERNATES IN TRACK EF/WR3338 Eucharist & Ministry	TRACK-REQUIRED ALTERNATES IN TRACK EF/WR3338 Eucharist & Ministry EF/WR3339 Baptism & Ministry EF4400 Lab. Sustainable Models of Ministry EF4500 Church as Entrepreneur EF/NT5010 Church Planting & Revitalization EF5312 Philosophy of Education EF5800 Leading Change through Disc. Form.	TRACK-REQUIRED ALTERNATES IN TRACK EC/TH(EF)3473 Mission/ Ecum Newbigin EF/WR3338 Eucharist and Church's Min. EF/NT5010 Church Planting & Revitalization EF5459 Rhythms of Prayer in the Chr. Trad.
	7. EF Electives (6 credits)	Two EF elective courses		
	8. Dedicated field ed sites (4 credits)	Teaching Ministry Congregational Placements (developed in partnership with Office of Field Education)	Field Ed placement in one of: youth ministry, young adult ministry, campus ministry, or a training hub congregation	Spiritual life, hospital chaplaincy with a focus on spiritual direction, or Evangelism placements (developed in partnership with Office of Field Education)

CURRICULAR CATEGORIES At least three of categories #1–5 below must be taken in your track. Courses count in only one category.	9. Reflective Practicum (1 cr.)	Field ed. reflection groups specific to teaching congregations, Teaching Ministry Program; OR FE3105 Practicum: Theo Reflection EF1107 Practicum in Children's Ministry EF1109 Youth Ministry Practicum	EF1107 Practicum in Children's Ministry OR EF1109 Youth Ministry Practicum OR Participation in a Chaplains Corps or Training Hub placement	Spiritual director or direction group for 1 academic year during degree program
	10. Continuing Education seminars (Two events)	Two non-credit seminars related to teaching, dynamics of learning, leadership, or church administration; OR ML4100 First Call: Living into a Pastoral Identity (2 credits)	Two non-credit seminars relevant to ministry with young people; OR IYM1101 Princeton Forum on Youth Ministry (1 credit); OR ML4100 First Call: Living into a Pastoral Identity (2 credits)	Two non-credit seminars in evangelism, mission, or spiritual formation

Master of Divinity/Master of Arts Dual-degree Program

Persons who at the time of application know that they wish to emphasize teaching, ministry with young people, or spiritual formation and mission in their program may seek admission to a combined Master of Divinity/Master of Arts degree program and may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a Master of Arts degree in the area of Christian education. Through one of three tracks—teaching, ministry with young people, or spiritual formation and mission. The requirements for the two programs are unchanged. An integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to understanding and practice in specialized areas of Christian education and formation than would be possible if the degrees were pursued in sequence. Students enrolled in this four-year program may also qualify for financial aid and housing for the duration of the program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be standard time.

M.Div. candidates who become interested in the dual-degree program after matriculation at Princeton Seminary can apply to transfer to that program, provided that space is available. Applicants must apply online no later than March 15 of their middler year. (For procedure, see Registrar's website under Internal Degree Transfer Process for Current PTS students.):

Master of Arts /Master of Divinity Dual Degree Program (M.A./M.Div. Dual) Learning Goals

Refer to the learning goals for the M.Div. and M.A. programs (see above).

Post-M.Div. M.A. Program

Candidates who hold the M.Div. degree may be able to complete the M.A. in Christian education requirements in one additional year of full-time study, twenty-six credits. In each case, the specific program and M.A. track components will be determined in terms of the student's previous education and experience.

Master of Arts (Theological Studies) Program

A two-year program for the degree of Master of Arts (Theological Studies) enables students to possess baseline knowledge and judgment appropriate to an initial graduate level degree in theological studies. This program includes basic studies in Bible, theology, church history, and practical theology with a specialization in one of the disciplines of theological scholarship.

Learning Goals

In service to the mission of Princeton Theological Seminary, graduates of the Master of Arts (Theological Studies) Program will be able to:

1. Integrate a basic competence in the classical theological disciplines into a dynamic theological understanding that is both theoretically rich and practically nuanced.
2. Demonstrate a specific competence in a dimension of the theological curriculum.
3. Evidence a critical awareness of their own culture through discerning engagement with diverse cultural contexts in an increasingly globalized society.
4. Display the ability and inclination to maintain the practices of critical reflection and spiritual discipline necessary for continuing personal and spiritual formation throughout a lifetime of learning.

Admission Requirements

Domestic Applicants

It is recommended that the candidate's baccalaureate preparation include at least sixty credits, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.A.(T.S.) degree program must furnish a letter of endorsement from a lay leader or clergy member of his or her church. A chaplain from the applicant's college or university can also complete the letter of endorsement. In addition, an applicant must submit three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological studies. Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied. It is the student's responsibility to order a background check from Certified Background and the result will be part of his/her application. In addi¬tion, the candidate must supply an academic transcript of all college or university work pursued to date. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a final transcript must be provided indicating the awarding of a baccalaureate degree by a regionally accred¬ited college or university. Matriculation in the Seminary cannot be effected until this final transcript has been received.

An interview before February 8 is strongly recommended. It is arranged through the Office of Admissions and Financial Aid. It may take place on campus with a member of the faculty or staff, via Skype, or at a location near the applicant's home with an alumnus/a who lives in the area. All interviews must be scheduled through the Office of Admissions and Financial Aid before February 8 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Master's-level admissions are considered on a rolling basis. Admissions decisions are made by the committee beginning in October. Applications are submitted online via the Seminary's website. Applicants for masters'-degree programs must submit all required materials according to the deadlines stated on the Princeton Seminary website.

Applications received after the stated deadline dates will be considered only on a space-available basis. All questions regarding admissions requirements or applica¬tions procedures should be directed to the Office of Admissions and Financial Aid by calling 800.622.6767, extension 7805.

International Applicants

Applications for the Master of Arts (Theological Studies) program should be addressed to the director of admissions and financial aid and must be made through the candidate's church or through the educational institution in which he or she has been assured a position. Applications will not be considered if submitted independently.

An applicant is required to furnish, among other items specified on the application form, an endorsement from a responsible ecclesiastical or institutional officer, describing the position for which the applicant is being prepared and indicating the areas of specialization that he or she is expected to pursue. Other credentials include official records of all post-baccalaureate degrees. In addition to the above, applicants are required to achieve a minimum score of 580 on the paper-based TOEFL test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 18 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. If there is uncertainty about the prerequisite degree equivalency, the Admissions Committee could request a portfolio of work and/or a competency exam. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application. All required materials must be on file with the director of admissions and financial aid by January 30 in order for an applicant to be considered for admission for the following September. The program may not be begun midyear.

Residency

The MA(TS) program will be completed in residence at PTS in two successive academic years. Domestic ministerial practitioners may petition the Admissions Committee to work toward the completion of the degree on a part-time basis and not to exceed eight years (i.e. one course per semester).

Curriculum

Fifty-two credits are required for the Master of Arts (Theological Studies) degree. Specific requirements include:

OT2101 Orientation to Old Testament Studies	3 credits
NT2101 Introduction to the New Testament	3 credits
Church History (Introductory level course and one additional course)	6 credits
TH2100 Introduction to Systematic Theology and one additional course	6 credits
Practical Theology (An introductory course in one of three areas: Preaching, Pastoral Care, or Education and Formation and one additional course)	6 credits
Speech	2 credits
Field Education (May be in a non-congregational setting, supervision provided through the Office of Field Education)	2 credits
Electives (not in area of specialization)	6 credits
Specialization (A proposed area of specialization shall be submitted to the Masters' Studies Committee for approval by November 1 in the first year of residency)	18 credits
TOTAL CREDITS	52 credits (spread over 4 semesters)

Capstone Project Requirement

Courses designated by departments as fulfilling the final year capstone project requirement are designated in the course description as a "capstone course." See page 39 for the Capstone Project Requirement.

Master of Theology Program (advanced master degree)

The program of studies for the advanced degree of Master of Theology (Th.M.) is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. degree, or who desire to acquire a preparation for specialized ministries of the church.

Master of Theology (Th.M.) Learning Goals

In service to the mission of Princeton Theological Seminary, graduates of the Master of Theology Program will be able to:

1. Integrate a critically informed and contextually aware advanced understanding of a particular dimension of the Christian faith that is both theoretically rich and practically nuanced.
2. Demonstrate advanced competence in a particular range of practices and skills necessary for leadership in some form of ministry.
3. Evidence a critical awareness of their own culture through discerning engagement with diverse cultural contexts in our increasingly globalized society.
4. Display the ability and inclination to maintain the practices of critical reflection and spiritual discipline necessary for continuing personal and spiritual formation throughout a lifetime of learning.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.) together with the necessary supporting documents, must be filed with the director of admissions and financial aid by April 15 for the following academic year. Applications submitted after April 15 will be considered if space is available. (NOTE: Required materials from all international applicants must be on file in the Office of Admissions and Financial Aid by January 30 for the following academic year. For information about scholarships available to international applicants, see "Financing Your Seminary Education" in this catalogue.) The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied. It is expected that in most cases applicants shall be certified as ministers or ministerial candidates by the responsible governing bodies of their denominations, or are making normal progress toward such certification. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. A Th.M. applicant must provide evidence demonstrating that he or she has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. **An applicant educated in the U.S. who does not have an M.Div. degree will not be considered for admission to the Th.M. program.** In the case of applicants not educated in the U.S., the Admissions Committee

will consider whether the academic credentials presented show the equivalent of the completion of the M.Div. degree. Matriculation at the Seminary cannot be effected until proof of completion of the necessary academic requirements has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 580 on the paper-based TOEFL test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 18 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of pastoral care (Department of Practical Theology) must have completed one unit of clinical pastoral education or a course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the director of admissions and financial aid by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Curriculum

A total of twenty-four credits is required for the Th.M. degree. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned six credits. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of the faculty adviser these courses are related to the student's field of concentration. Th.M. candidates choose to concentrate on one of the following areas, which are organized under five broad categories:

1. Biblical Studies
   - Old Testament
   - New Testament
2. History and Ecumenics
   - Church History
   - Mission, Ecumenics, History of Religion (MEHR)

3. Theology
   - Philosophy and Theology
   - Christian Ethics
   - Systematic Theology
4. Practical Theology
   - Education and Formation
   - Pastoral Care
   - Preaching
   - Worship Studies
5. Religion and Society

The candidate who seeks the degree without the presentation of a thesis is expected to pursue one or two courses that will require the writing of an essay or essays that give evidence of ability to engage in research, and to present his or her investigation in an acceptable literary and academic form. Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory-level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M. degree. In view of this restriction, they may not choose to have their work evaluated on a Pass/D/Fail basis.

Doctor of Philosophy Program

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and seminaries. Programs are offered in twelve fields of study, organized into five broad areas:

- Biblical Studies (Old Testament, New Testament)
- History and Ecumenics (Church History and History of Doctrine; Mission, Ecumenics, and History of Religions)
- Theology (Systematic Theology, Philosophy and Theology, Christian Ethics, History of Doctrine)
- Practical Theology (Christian Education, Pastoral Theology, Homiletics Individualized interdisciplinary programs are also sometimes permitted under the direct administration of the Ph.D. Studies Committee.
- Religion and Society

The office may be contacted as follows:
Office of Academic Affairs, Ph.D. Studies
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Telephone: 609.497.7818
Toll-free telephone number: 800.622.6767, ext. 7818
Fax: 609.497.7819
Email: phd@ptsem.edu
Web: ptsem.edu/phd

Ph.D. Vision Statement

The Ph.D. program of Princeton Theological Seminary forms scholars, servants, and leaders of the church and the academy through constructive, critical engagement with the Christian tradition in its complexity and diversity, and where appropriate, in conversation with other religious and intellectual traditions in their multiplicity and variety.

Holding together love of God and love of learning in a single vision, Princeton's program nurtures excellence in (1) research and writing, (2) teaching, and (3) academic citizenship. To that end, it

(1) eemphasizes thorough engagement with foundational materials, research traditions, and contemporary debates within and across disciplines; mastery of basic methodologies, requisite languages, and analytical skills; commitment to rigorous, original scholarship contributing to the advancement of knowledge; and cultivation of those virtues of mind and affection that wise scholarly judgment demands and just academic debate assumes;

(3) initiates doctoral students into the arts, activities, and habits of good teaching; into the tasks of course design, delivery, and assessment; into the complexities of student evaluation and intellectual formation; and into the opportunities, joys, and challenges of working in classrooms rich in ethnic and racial, religious, cultural, and gender diversity;

(3) encourages self-criticism, collaboration, and community in one's scholarly life; passion, productivity, and independence of mind in one's scholarly pursuits; and a commitment to serving God and neighbor, church and academy, through the exercise of one's scholarly vocation.

Ph.D. Learning Goals

In service to Princeton Theological Seminary's mission statement and to the Ph.D. program vision statement, the Ph.D. program intends to form graduates who demonstrate excellence in the areas of (1) research and writing, (2) teaching, and (3) academic citizenship. Doctoral level graduates of Princeton Theological Seminary will:

- Demonstrate extensive knowledge of their discipline—broad knowledge of the history and methods of their field of study and the major theoretical positions and contributors to their field;
- Demonstrate intensive knowledge of their discipline—focused knowledge of a particular area of their field of study;
- Demonstrate interdisciplinary knowledge by gaining expertise in one or more cognate disciplines;
- Contribute to original scholarly work and participate in scholarly exchanges with peers in academic or professional societies;
- Demonstrate basic proficiency in the practices of teaching and mentoring (including the formation, academic assessment, and advisement of students) through participation as a member of the teaching team in M.Div. courses with a member of the PTS faculty and through completion of a course in higher education course design and delivery, classroom management, and assessment of course content;
- Reflect in their vocation the hybrid aim of the doctoral program to train scholars who serve the church and academy.

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and ordinarily the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of applicants in Practical Theology. In other areas, if the M.Div. or its equivalent is absent, a minimum of two years of graduate study in religion is required. Included in the two years will ordinarily be a course in each of the following: Old Testament; New Testament; systematic theology, philosophy, or ethics; and history of religions; and two courses in the history of Christianity.

Ph.D. students in the Christian Education, Pastoral Theology, and Homiletics programs must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

Language Requirements

Modern Languages

1. All students must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that students enter the program with a reading knowledge of both languages. The level of competence required may be roughly indicated as that to be expected from recent satisfactory completion of second-year college study of the language. Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated before beginning the second year of residence, or the student's program will be terminated.
2. Students who wish to demonstrate modern language competency through a translation test should contact the Office of Academic Affairs, Ph.D. Studies, for further information about testing options. In lieu of the translation test, the Seminary will accept a passing grade in the Princeton University summer language courses for graduate students. Other certifications are acceptable substitutes only under exceptional circumstances.

   Newly admitted students who wish to demonstrate modern language competency through a translation test should contact the Office of Academic Affairs, Ph.D. Studies for information about testing options as soon as possible following their admission in order to schedule testing prior to the beginning of their first year of study. Newly admitted students who are not prepared to pass a language proficiency test are normally expected to take one of the Princeton University summer language courses for graduate students. Information on these courses is available from the Princeton University website.
3. Students who do not fulfill the first modern language requirement before the beginning of the first year will be classified as "qualifying candidates." Qualifying candidates may take only one doctoral seminar or course (permission of instructor required) and must engage in language study with an approved tutor at their own expense.

   Qualifying candidates must take the language test in January. If the test is not passed, language study will continue during the second semester, again with only one seminar or course permitted. After the required first modern language test is passed, the term "qualifying candidate" will no longer apply. In every case, both modern foreign language requirements must be fulfilled before beginning the second year, or the student's program may be terminated. If permitted to continue in the program, a student who does not fulfill both modern foreign language

requirements by the beginning of the second year must consult with his or her residence committee and the director of Ph.D. studies to determine appropriate language preparation and coursework for the second year of study.

Qualifying candidates will be considered full-time students, although they will be taking only one course or seminar, and will pay full tuition. During the third year (first semester if possible), those who were qualifying candidates will make up any seminar(s) missed. During this time, such candidates will pay the reduced tuition fee, although they will be taking seminars or courses for academic credit.

Those who have been qualifying candidates and who must take seminars or courses during the fall semester of their third year will follow the usual sequence: they will take the comprehensive examinations and write the dissertation proposal by the end of the third year. If any required seminar is not offered until the second semester of the third year, the student must petition the Ph.D. Studies Committee for an exception to this deadline.

In no case will financial aid be extended beyond the original admission offer to compensate for time lost due to failure to meet the language requirement.

4. Petitions for modern language substitutions, where permitted, should be submitted (after matriculation only) by the residence committee chair to the student's department for final approval. Substitutions may be permitted if the requested language can be shown to be more relevant to the student's field of research, course of study, and career intentions than the language that would otherwise be required.
5. Modern language requirements by areas and fields are as follows:

   Biblical Studies (both fields):
   German and French ordinarily required. Knowledge of German must be demonstrated before matriculation. For Old Testament students, French can be replaced by either Modern Hebrew or Spanish on the basis of a residence committee's recommendation.

   History and Ecumenics (Church History and History of Doctrine):
   German and French required.

   History and Ecumenics (Mission, Ecumenics, and History of Religions):
   German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

   Religion and Society:
   German and French ordinarily required. A student may petition to substitute another modern language for one of these (but ordinarily not for both).

   Theology (all fields):
   German (required) and ordinarily French. A student may petition to substitute another modern language for French.

   Religion and Society:

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German and French ordinarily required. A student may petition to substitute another modern language for one of these (but ordinarily not for both).

Practical Theology (all fields):

German and French ordinarily required. A student may petition to substitute another modern language or a course in statistics for one of these (but not for both).

Ancient Languages

Several fields require their Ph.D. students to demonstrate command of ancient languages, as set forth below.

Field	Languages
1. Old Testament	Hebrew*, Greek*, Northwest Semitic
2. New Testament	Hebrew*, Greek*, and either Syriac, Aramaic, Latin, or Coptic
3. Homiletics	Hebrew* and Greek*
4. Early Church History and History of Doctrine	Greek* and Latin*
5. Medieval Church History and History of Doctrine	Latin*
6. Reformation Church History and History of Doctrine	Latin*

Application

Applications for the Ph.D. program, together with the necessary supporting documents, must be filed online with the Office of Admissions and Financial Aid no later than December 15 for the following academic year. Applicants will be notified in March of whether or not they have been admitted.

All forms necessary for application, together with detailed application instructions, can be accessed online at ptsem.edu. The final deadline for receipt of all applications is December 15. All applicants, including alumni/ae, are required to pay a $70 nonrefundable application fee.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, sexual orientation, gender identity, or disability in its admissions policies.

Application credentials include the following:

1. Completed application form, with designation of the desired academic area and field. Application for an interdisciplinary program requires a statement defining the unifying principle and setting forth a rationale for the whole.

* Before matriculation, students must have a reading knowledge of these languages. In the case of 4. Early Church History and Early History of Doctrine, reading knowledge of either Greek or Latin is required at matriculation.

2. A sketch of your intellectual history (700–1,000 words), indicating the factors that have brought you to your present focus of intellectual interests and vocational objectives, educational and ecclesiastical, and what you hope to learn from doctoral study at Princeton Seminary.
3. One academic paper (written in English, no more than thirty double-spaced pages long) in your intended area of concentration and representative of your best work, demonstrating scholarly capacity in the field selected. (In the field of homiletics, the paper should be in homiletical theory or in theology or ethics, and three written sermons are to be submitted with the paper.) The paper will be evaluated by the following standards: (1) understanding of the subject treated and the materials used, (2) knowledge of relevant bibliography, (3) cogency and clarity of argument, and (4) constructive originality of thought.
4. References:
   - Three letters of academic recommendation from individuals, ordinarily professors, who can write knowledgeably about your personal and academic qualifications and your suitability for your chosen field of study. Princeton Seminary reserves the right to contact your references and others for additional information pertinent to your application.
   - A letter of reference from an appropriate ecclesiastical officer (e.g. bishop or presbytery executive if now engaged in professional church employment; supervising individual or committee chairperson if a candidate for ordination; local church pastor if other categories are inappropriate).
   - If an institution such as a college, seminary, or other body (other than a local church) has indicated its probable intention to employ you upon completion of Ph.D. work, an appropriate officer (e.g. dean, president, director) of that institution may complete the optional Institutional Endorsement Form.
5. Transcripts from each college, seminary, or graduate school attended. Applicants may provide unofficial transcripts. However, official transcripts must be provided, prior to matriculation, if admitted to PTS. Applicants enrolled in school at the time of application are asked to provide a list of current and projected courses for the academic year, and to send an unofficial transcript or informal record of fall term grades as soon as possible.
6. Scores for the Graduate Record Examination (GRE) or, in the case of applicants whose native language is not English, the Test of English as a Foreign Language (TOEFL). One of these tests is required (no exceptions); scores must be received by December 15. Applicants submitting TOEFL scores are expected to achieve a minimum score of 57 in reading, 59 in writing, and 58 in listening for the paper-based TOEFL, or 23 in reading, 26 in writing, 23 in listening, and an essay rating of 5 for the computer-based TOEFL, or a minimum score of 23 on each section of the Internet-based TOEFL. GRE scores in the 90th percentile are a plus. GRE scores more than five years old and TOEFL scores more than two years old are no longer valid. Information on registration deadlines and test dates is available at ets.org.

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7. Copies of any documents that could assist in interpreting your qualifications for doctoral study, such as a supervisor's report on your work or your own statement about your background, not specifically requested in the application form.
8. Conduct Statement and Statement of Intent to Study Full Time.
9. Preliminary Application for Ph.D. Housing (required for consideration for Seminary housing; will not be seen by Admissions Committee).
10. Student Financial Aid Application and Addendum (required for consideration for financial assistance and due by December 15; will not be seen by the Admissions Committee).

Program of Study

The Sequence of a Typical Program

The program of any particular student may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated.

1. Orientation and registration: Orientation and registration for incoming Ph.D. students is held immediately before the opening of the fall term in September. During the preceding May, students will be assigned temporary advisers who will help with first semester registration. Early in the semester a three-person residence committee will be appointed to work with the student throughout the residence period. From this committee and especially its chair, the student should secure counsel regarding courses and other aspects of the program up to the comprehensive examinations. As students plan their programs, they should remember that faculty will not normally be available during the summer recess or during official leaves from the Seminary. At these times members of the faculty have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members are normally substituted for residence committee chairs who are on leave.
2. Language requirements: After fulfilling the initial modern language requirement (see Language Requirements, above), the student enters a two-year period of full-time resident study prior to the completion of the comprehensive examinations. During this residence period, students are required to complete successfully a minimum of eight doctoral seminars or their equivalent. Full-time resident study is generally understood as enrollment for two or more seminars, courses, or directed readings per term, in accordance with faculty advisement, with availability Monday through Friday for library research and interaction with colleagues outside of scheduled class meetings. In no case is advanced standing granted at the time of acceptance for admission. In exceptional cases the Ph.D. Studies Committee may later reduce the time of residence preparation for the comprehensive examinations on recommendation of the student's department. Under no conditions will the minimum requirement of two years' full-time tuition be reduced.

3. First-Year review: In the first term of the second year, the student's work is reviewed and evaluated by the residence committee. The student completes the first-year review self-evaluation form through his or her profile in the online campus directory by September 1. After reviewing the student's self-evaluation form and meeting with the student to discuss progress, the chair of the residence committee completes the online residence committee evaluation form by October 1. If the student's committee feels there is cause for concern at the end of the first year, this review may take place in May of the first year.
4. Comprehensive examinations: The period of resident study culminates in the comprehensive examinations, a series of written examinations, and/or papers, as specified by each department, followed within ten days to two weeks by an oral examination, usually two hours in length. Refer to the "Areas and Fields of Study" section for a more detailed description of comprehensive examinations. Variations in testing procedure must be approved by the Ph.D. Studies Committee. In the oral examination, which is conducted by the faculty in each area, the student's competence across the breadth of the field is assessed, and a determination is made as to whether the comprehensive examination as a whole has been passed, provisionally passed (with required revisions), or failed.

   Examinations may be taken in April and May of the second year of residence or in September and October or January of the following year. The examinations may be taken in one of these periods or split between two consecutive periods, as determined by the residence committee in consultation with the student. All seminars must be completed and grades recorded before comprehensive examinations begin. An exception to the requirement for a recorded grade will be made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Upon successful completion of the comprehensive exams, the student becomes an official Ph.D. candidate.
5. Dissertation proposal: The student is urged to give thought to possible dissertation areas and topics from the very beginning of residence. Seminar and course paper topics may be selected in part to explore such possibilities. After the successful completion of all required written and oral comprehensive examinations, the Ph.D. candidate is eligible to form a dissertation committee. The process for forming the dissertation committee may vary by department or program but should involve consultation between the candidate and those faculty members who are to serve on the dissertation committee. Once the committee's composition is determined, the chair of the department is responsible for recommending the composition of the dissertation committee to the appropriate department or program, which formally acts on that recommendation and reports the resolved action to the Office of Academic Affairs, Ph.D. Studies. The dissertation committee is normally composed of three members of the Princeton Theological Seminary faculty, one of whom is to serve as chair of the committee and main adviser of the dissertation. In cases where the dissertation

project anticipates needing to engage areas of expertise not adequately supported by current members of the Seminary faculty, a non-PTS affiliated scholar (of appropriate qualification and rank) may be appointed to serve as a third member of the dissertation committee (in place of a PTS faculty member) at the discretion of the department or program. The external member of a dissertation committee (except for Princeton University faculty) is entitled to a small honorarium. Such an appointment, as in the case of the dissertation committee's composition more generally, is to be reported to the Office of Academic Affairs, Ph.D. Studies, which then offers the formal invitation. In all cases, the chair of the dissertation committee and main adviser of the dissertation is to be a full-time member of the Princeton Theological Seminary faculty. Variations in the composition of the dissertation committee beyond what is described above are subject to the approval of the Ph.D. Studies Committee upon the recommendation of the appropriate department or program. Under the guidance of the dissertation committee, the candidate develops a formal dissertation proposal that is submitted to the appropriate department or program for approval by the time of the next to last department or program meeting of the year. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last meeting of the Ph.D. Studies Committee in the third year. Failure to meet this deadline may result in dismissal.

Faculty are expected to read, assess, and return students' dissertation work within six weeks of submission. During the summer recess or during official leaves from the Seminary, faculty members have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members may be appointed as substitutes for dissertation committee chairs who are on leave.

6. Dissertation: The Ph.D. Studies Committee has set a maximum length of 250 pages for a Princeton Seminary dissertation. Permission of the dissertation committee is required in advance for a significantly longer work. Final manuscripts of all dissertations should be prepared using the current PTS Dissertation Style Guide. The student's dissertation committee, led by the chair of the committee, is responsible for determining that a dissertation is defensible and thus ready to be circulated to an external reader for evaluation.

   The dissertation committee in consultation with the student identifies three experts in the field in rank order as potential external readers. The chair of the dissertation committee contacts the first person on the list (and others if needed) to offer an informal invitation. If the person expresses interest in accepting the invitation, the name is reported to the department chair and to the Office of Academic Affairs, Ph.D. Studies, which then extends a formal invitation. The name is also reported to the Ph.D. Studies Committee. The purpose of the external reader is twofold. First, the external reader will offer a judgment on the quality of the dissertation as a member of the wider academic community. If the external

reader is not in agreement with the judgment of the committee, he or she does not have the power to override the decision of the committee. Second, the requirement of an external reader will allow for academic interchange with other schools for our students and faculty.

In order to give the external reader at least six weeks to evaluate the dissertation and report out the evaluation, the dissertation must be submitted to the Office of Academic Affairs, Ph.D. Studies no later than March 15. To allow sufficient time for evaluation of the dissertation, the student should submit the draft to the committee several weeks in advance of this deadline. The oral defense of the dissertation is to be scheduled at a point after which the external reader's report has been received and normally no later than two weeks prior to the last regularly scheduled faculty meeting of the year. Ordinarily this means the oral defense must be scheduled no later than the last week of April. A date for a public oral examination is set by the candidate's department, in consultation with the candidate and with the approval of the Office of Academic Affairs, Ph.D. Studies.

A PDF and either a Rich Text Format (RTF) or Word version of the defense draft of the dissertation along with a hard copy of the same is to be submitted to Ph.D. Studies (phd@ptsem.edu) no later than six weeks prior to the scheduled defense date. Ph.D. Studies forwards the dissertation to the external reader for evaluation and to the dissertation editor for a formatting check. The editor will communicate directly with the student with regard to formatting compliance. In addition, the student is responsible for providing copies of the defense draft of the dissertation to the dissertation committee and department or program in whatever form is customary for said department or program.

After the successful defense of the dissertation and once all required corrections and/or revisions have been made, the student should submit the dissertation to the dissertation editor for final formatting approval. No dissertation may be submitted to ProQuest without final approval from the dissertation editor. After such approval has been received, then the student may submit to ProQuest according to the guidelines on the Seminary's ProQuest UMI ETD Administrator website. The student prints out one hard copy of the dissertation on high-quality, non-erasable, acid-free paper and delivers it to Ph.D. Studies, which then forwards it to the Seminary Library for binding and deposit.

7. Degree completion: Upon satisfactory completion of the dissertation defense and receipt of all required documentation by Ph.D. Studies, the dissertation committee recommends the candidate to the faculty for the Ph.D. degree. Submission of the final draft of the dissertation electronically to ProQuest and in print to the Library must be completed prior to faculty (and subsequent Board) action on such a recommendation.

   Moreover, beyond the successful completion of all degree requirements, the following additional items must also be completed prior to faculty or board action. (1) Make sure all outstanding Seminary fees and/or charges are paid in full and all accounts are in good order.

(2) Fill out the online Survey of Earned Doctorates. (3) Complete the PTS Ph.D. Exit Survey located in the student's profile in the campus directory. The degree may be conferred only after the satisfactory completion of all degree and graduation requirements.

8. Degree duration: The Ph.D. program is designed to be completed in no more than five years of full-time study. In those cases in which candidates are allowed to study on a part-time basis during the dissertation stage, all degree requirements are expected to be completed within six years of entry into the program. The candidacy will be terminated if the dissertation is not successfully defended within nine years of the date of entrance into the program.

   Failure to pay tuition (full or reduced) for an academic year without approval of the senior vice president and chief operating officer will result in termination of the candidacy.

The Teaching Apprenticeship Program (TAP)

Preparing Ph.D. Students for the Teaching Ministry

The Teaching Apprenticeship Program (TAP) aims to develop informed, effective, and skilled teachers for a variety of higher education contexts. As such, the TAP component of Princeton Theological Seminary's Ph.D. program pursues several integral and interrelated goals. Having participated in this program, students will:

- Demonstrate working knowledge of a range of foundational issues pertaining to effective pedagogy and successful teaching in higher education;
- Demonstrate basic proficiency in the practices of teaching in higher education;
- Construct a well-developed and attractive teaching portfolio; and
- Develop a self-determined long-range plan for growth in pedagogical expertise in higher education.

TAP entails four interrelated requirements aimed at developing students' proficiency in the ministry of teaching:

- Two 1.5 credit yearlong TAP colloquia on the practices of teaching and pedagogical methods;
- Experience in multiple teaching roles that recognizes various levels of teaching experience;
- Coaching and mentoring by faculty supervisor(s); and
- Written assessments by faculty supervisor(s) for inclusion in a teaching portfolio.

Students will participate in two yearlong TAP colloquia: Foundations for Teaching I and Foundations for Teaching II. The colloquia are taken during the first two years of the Ph.D. program. Only one colloquium will be offered each year so students will begin with either Foundations for Teaching I or Foundations for Teaching II. The colloquia are topical but will accommodate students at diverse developmental stages. Students may start in either colloquium depending on the rotation. Each colloquium is graded Satisfactory/Unsatisfactory (S/U) for 1.5 credits. Each will

include a one-day orientation, which will provide an intensive introduction to basic teaching concepts, and ongoing sessions, in which students will meet monthly to discuss readings and special issues related to teaching philosophies and methods.

There are three possible teaching levels that a Ph.D. student may assume in the teacher preparation component of the Ph.D. program at PTS: teaching assistant, teaching fellow, or graduate instructor. All Ph.D. students entering in the fall 2012 and beyond will be required to serve as a teaching assistant for at least two semesters, usually beginning in the second year. Students may apply for additional teaching assistant or teaching fellow positions. PTS will have four competitive senior teaching fellow opportunities that will be selected by the Ph.D. Studies Committee beginning in the 2014–2015 academic year.

TAP and the Ph.D. students will be assessed in the following ways:

1. TAP colloquium faculty will grade the students Satisfactory/Unsatisfactory (S/U) and will provide written assessments that may be included in student portfolios.
2. Course participants will complete online evaluations of Ph.D. students' teaching.
2. Supervising faculty will provide written assessments of students' teaching and submit them to the Office of Academic Affairs, Ph.D. Studies. Such assessments may be included in student portfolios.

For more information on TAP, please see the Seminary website or contact the Office of Academic Affairs, Ph.D. Studies by emailing phd@ptsem.edu.

Ph.D. Seminars at Princeton University

The inter-institutional agreement between Princeton Theological Seminary and Princeton University allows doctoral students from either school to take regularly scheduled doctoral seminars at either institution. Princeton Seminary students are encouraged to take advantage of this arrangement in consultation with their residence committee and the Princeton University faculty. Procedures for registering for Princeton University courses can be obtained from the registrar.

Each department has its own guidelines and requirements for doctoral seminars (see department descriptions, below), which may be more restrictive than the following general guidelines:

Students may take up to half of their doctoral seminars (languages excluded) from Princeton University. For exceptional circumstances, petitions to do more than half of the coursework at the University must be supported by the student's residence committee and submitted to the Ph.D. Studies Committee for final approval.

Normally, a doctoral student may register for only one Princeton University course per semester. For exceptional circumstances, petitions to register for more than one University course in any given semester must be supported by the student's residence committee and submitted to the Ph.D. Studies Committee for final approval.

Special courses (independent studies, reading courses) may be undertaken only with faculty of Princeton Theological Seminary.

Areas and Fields of Study

The following sections describe the individual areas and fields of study in greater detail. Through seminars, courses, tutorials, and independent reading, students prepare for the comprehensive examinations throughout the period of residence, which normally includes two or three seminars or courses per term. If only one seminar is available, advanced courses or tutorials may be used to fill out the program. These structured elements are designed to leave students time for independent reading in their chosen fields of study. In consultation with the residence adviser it may be possible for a student to audit a course or seminar. Such audits will be recorded on transcripts upon receipt of a Report on Audited Course form, signed by the professor. These forms are available from the registrar and must be turned in to the Registrar's Office within two weeks of the last day of classes for the semester.

AREA I: Biblical Studies

Within Princeton Theological Seminary, the Biblical Studies Department regards its mission in the doctoral program as the preparation of biblical scholars and teachers in service to the church, whether as teachers in seminaries and divinity schools, colleges and major research universities, or as pastors of local congregations.

Course of Study

In support of its programs, the department offers broad coverage in many of the areas and sub-disciplines in the field, with specific concentrations and offerings determined by the interests and expertise of the faculty. The driving force of the program both in Old Testament and New Testament clusters broadly around linguistic, historical, literary, and theological dimensions of textual and exegetical study. The general aims of formal coursework are to develop familiarity with leading areas and methods of research and analysis in the study of the Old or New Testament, to acquire linguistic and historical competencies necessary to work expertly with primary sources, to prepare for the student's Comprehensive Examinations, and to pursue specific interests relevant to the student's scholarly development, especially in the area of the dissertation. A typical course of study will include at its core requisite language study and a sequence of courses in biblical exegesis and theology, historical and comparative backgrounds, and reception history and consequences. In addition, a student will ordinarily take a number of electives, which allow him/her to shape his/her course of study according to personal interests. Interdisciplinary work or further specialist study can be taken from seminars offered by faculty in other departments at the Seminary or at affiliated institutions (e.g., Princeton University). Specific requirements for each of the subareas follow.

The Course of Study for Old Testament Students

The program of study in Old Testament features the following formal course requirements:

1. Ordinarily, students will take four seminars or courses per year (5000 or 9000 level offerings). In a two-year residence, five such courses or seminars will come from the following core areas:
    - two exegesis seminars or courses
    - one seminar in biblical theology
    - one course in the history or backgrounds of the Old Testament
    - one course or seminar in reception history and consequences
2. In addition, students shall attain (usually through coursework) competency in Hebrew, Greek, and Northwest Semitic.

The Course of Study for New Testament Students

The program of study in New Testament features the following formal course requirements:

1. Ordinarily, students will take four seminars or courses per year (5000 or 9000 level offerings). In a two-year residence, courses or seminars will come from the following core areas:
    - One seminar in Greco-Roman environment
    - One seminar in second temple Jewish environment
    - Two exegesis seminars or courses
    - One seminar in biblical theology
    - Electives, which allow students to shape their course of study, such as interdisciplinary work, or further specialist study that can be taken from seminars offered by department faculty or from doctoral offerings by other Seminary and Princeton University faculty.
2. In addition, students shall attain competency in Hebrew, Greek, and one other ancient language, chosen from Aramaic, Syriac, Latin, and Coptic. Depending on the subject matter of a student's dissertation, other language may be required.

Old Testament and New Testament Research Colloquia

As a means to foster collegiality and to promote research, the Department sponsors research colloquia in both Old Testament and New Testament. Six colloquia in each subarea occur over the course of the academic year. Participants include Seminary graduate students (required during residency) and faculty as well as interested visiting scholars and faculty from the local area. Papers are circulated in writing, usually two weeks in advance of the colloquium's meeting. Each paper will be assigned two respondents. Faculty and students share responsibility for presenting papers and responses. Students in their first year are expected to give one response to a paper, while students in their second year will give one paper (often on a topic the student anticipates exploring in the dissertation).

Topic Statement

In consultation with pertinent faculty members, a student will compose a two-page statement describing the general topic of the dissertation. This statement is to be submitted to the Chair of the student's Residency Committee in time

for consideration by the Department in its February meeting of the student's second year. These topic statements are provisional and heuristic, serving both to aid in the student's preparation of a thesis proposal in the third year and to guide decisions about the content of the student's Comprehensive Examinations (especially Book-and-Block, Review Essay).

Comprehensive Examinations (for Old Testament doctoral students)

Students may sit for Comprehensive Examinations upon successful completion of all residency requirements and the recommendation of their Residency Committee. There are a total of six Comprehensive Examinations, which normally are to be completed by the middle of the third year of graduate work. Some parts of these examinations are taken earlier (see below). The nature and form of the Comprehensive Examinations vary, but in each, the student's knowledge and competence in a specified area of study is to be evaluated. The six exams are as follows:

1. Major language competency

Attainment of competency in a student's major language will be demonstrated as prescribed in the following:

- Hebrew for students in Old Testament: (i) by May of the first year, either pass an exam in Hebrew prose or satisfactorily complete the Accelerated Hebrew Reading course and (ii) in May of the second year, pass an exam in Hebrew poetry.

The Department's subcommittee on language study oversees all fulfillment of these exams.

2. Minor language competency

- For students in Old Testament, there are two components: (i) proficiency in Greek which may be demonstrated either by passing a competency exam in May (of either the first or second year) or by satisfactorily completing an approved course in Old Testament or New Testament that includes a substantial Greek component; and (ii) proficiency in Northwest Semitic, which may be satisfied through examination or successful completion of two courses, one from each of the following areas:
  (a) Northwest Semitic Epigraphy or Ugaritic
  (b) Aramaic or Syriac

Faculty responsibility for overseeing these exams falls to the Department's subcommittee on language study.

3. Old Testament Critical Issues Exam

This comprehensive exam is normally to be taken early in the fall of the second year. A bibliography of classic works will be given to incoming doctoral students with the expectation that they will begin reading through the bibliography during their first year and into the summer following the first year.

4. Book-and-Block Exam

In order to prepare for an exam to be taken in the first week of the fall semester of a student's third year, each student in the spring of the second year of residency shall choose a canonical book in which to specialize and shall indicate it to his or

her Residence Committee Chair by April 1. Students will be expected to know all critical issues pertaining to the book. Based on the book they choose, students will also be prepared to be examined on the corpus of writings (the "block") in which the book is situated. The exam will have both a written and oral component (The oral component will be conducted jointly with the oral component for the Exegetical Competency Exam [see below]). The nature of the written component will be negotiated between the student and the assigned faculty examiners before the end of May of the student's second year.

Old Testament students will ordinarily choose one of the following corpora:

Pentateuch
Prophetic Literature
Deuteronomistic History
Psalms
Wisdom Literature
Lyric Poetry
Apocalyptic Writings (including New Testament)
Ezra/Nehemiah/Chronicles

5. Exegetical Competency Exam

This exam will ordinarily not cover material in a student's area of specialization (as the Book-and-Block Exam is designed to). By the end of April of the student's second year of residency, the department will assign faculty examiners who will notify the student of the book from which the exam passage is to be taken. Students are responsible for marshaling all necessary resources in advance of the examination, which will normally be set for the week immediately following the date of a student's Book-and-Block exam in September, with joint oral to follow as soon thereafter as possible, though ordinarily no later than the end of September of the student's third year. The exam is to be open book, for which students are expected to use all the resources available to them to do advanced exegetical work. Students will be given one week to study a set passage (usually a difficult one); at the end of the week, students must be ready to discuss all aspects of the text including, as relevant, language, philology, textual criticism, literary issues, historical questions, theology, and a sufficiently persuasive close reading of the text using whatever method or combination of methods the student deems appropriate. The student is expected to demonstrate independence in exegesis, an ability to use all relevant languages, and knowledge of the primary and secondary literature. At the end of the week of study, students will turn in a copy of a seven-to-ten-page essay (need not be polished) with an argument for their proposed close reading (including footnotes or endnotes), together with additional working notes on other exegetical aspects of the biblical text to the Office of Academic Affairs, Ph.D. Studies. These will provide a partial basis for the ensuing oral examination.

6. Review Essay

This essay is to focus on the status of the question of a particular issue in the field, normally a topic central to a student's anticipated dissertation project. The essay is to involve a thorough review and evaluation of the secondary litera-

ture on the topic in question and is to show promise toward publication, either as an independent essay or as a part of the dissertation (often the "history of scholarship" chapter). Ordinarily, the essay is to be submitted to the Office of Academic Affairs, Ph.D. Studies before the Christmas break of the third year in the program. Faculty evaluations will be in writing and notification of pass or failure will be given by the end of the following January.

Successful completion of these Comprehensive Examinations entitles a student to move directly to the Dissertation Proposal and the Dissertation.

Comprehensive Examinations (for New Testament doctoral students)

Students may sit for Comprehensive Examinations upon successful completion of all residency requirements and the recommendation of their Residency Committee. A total of five Comprehensive Examinations (2 Language Competency requirements plus 3 Qualifying Examinations) are normally completed by the middle of the third year of matriculation. Occasionally some of these examinations, such as those in language competence, may be taken earlier. While the nature and form of the Comprehensive Examinations vary, each evaluates the student's knowledge and competence in a specified area of study.

The five examinations are as follows:

1. Major Language Competency

Attainment of competency in a student's major language will be demonstrated as prescribed in the following:

- Greek for students in New Testament: (i) in May of the first year, pass an exam in New Testament Greek; and (ii) in May of the second year, pass an exam in Septuagint Greek.

Rose Ellen Dunn
Associate Dean for Academic Administration

2. Minor Language Competency

Attainment of competency in a student's minor languages will be demonstrated as prescribed in the following:

- For students in New Testament, there are two components: (i) proficiency in Hebrew, which may be demonstrated by passing a competency exam in May (of either the first or second year) or by completing an approved course in Old Testament or New Testament, that includes a substantial Hebrew component; and (ii) proficiency in one other language chosen from the following possibilities: Aramaic, Coptic, Latin, or Syriac. Proficiency may be demonstrated through examination or through satisfactory completion of coursework during the student's first two years of residency.

3. Qualifying Examinations

The student will be examined in each of the following three areas:

(a) Second Temple Judaism and the Greco-Roman World;
(b) Jesus, the Gospels, and Acts;
(c) Paul and Earliest Christianity.

The student will be provided with a bibliography for each of these three areas at the beginning of matriculation. These bibliographies are established by the New Testament faculty; occasionally they may be altered to take account of a student's particular interests. A three-hour examination is administered in each of these three areas of inquiry; normally one exam is given each week over a period of three weeks. The student's oral defense of all three examinations is administered by the New Testament faculty within a week or two after their written completion.

Successful completion of these Comprehensive Examinations entitles a student to move directly to the Dissertation Proposal and the Dissertation.

Dissertation Proposal

The dissertation proposal is to be brief (no more than ten pages) and should be composed by the student in consultation with relevant faculty members. Normally, it is to be submitted to area faculty for evaluation (via the student's proposed Dissertation Committee Chair) no later than March 1 following the successful completion of the Comprehensive Examinations. The proposal should contain within it a recommendation for the constitution of a Dissertation Committee. The Department will record the area colleagues' evaluation of the proposal and will act on the recommendation for a Dissertation Committee, forwarding both findings onto the Office of Academic Affairs, Ph.D. Studies.

AREA II: History and Ecumenics

1. Church History and History of Doctrine

At PTS, the history of Christianity, commonly referred to as Church History and the History of Doctrine, is an integrative, interdisciplinary program that encompasses social, theological, institutional, and cultural history of the world's Christian communities, their ideas, and their practices. It also offers resources from related fields in the history of religions, history of worship, sociology of religion, missiology, and ecumenism. The program's goal is to train scholars to develop an area of specialization within a context of breadth, balancing particular interests with an attention to Christianity's larger history and global expansion.

Residence Requirements

The program in Church History and History of Doctrine includes five eras: the early church, the medieval church, the Reformation, the modern European church, the American church. Over the two years of residence, a student must successfully complete eight doctoral seminars. The purpose of coursework is to develop historical breadth, hone research skills, and prepare for comprehensive exams. Students must choose these seminars in consultation with their advisers to constitute a coherent core of studies while meeting the following distribution requirements:

1. A departmental seminar or individual tutorial on historical method
2. Church History seminars in at least three different eras (early, medieval, Reformation, modern, American)
3. One seminar chosen from doctoral offerings at Princeton University
4. At least one seminar from among the department's broader offerings, such as mission, ecumenics, history of religions, and sociology of religion
5. Two electives, chosen from doctoral courses of the department, the rest of the Seminary, or the University

Ph.D. students are free to audit other courses in the Seminary catalogue, such as those offered in the master's program. If such courses are taken for Ph.D. credit, additional work will usually be required.

Language proficiency in French and German is required. Ph.D. students are also encouraged to develop further language skills through auditing Seminary courses or enrolling in appropriate University courses. These opportunities, however, do not count toward the eight seminars.

Comprehensive Examinations

During their first two years of residence, students choose three historical eras of specialization from among the five (early, medieval, Reformation, modern European, modern American), and communicate this to their residence committees. There will be a total of four written exams, one of which may be submitted as a research paper. Any one of these exams will combine the era with another field of study of the department (e.g. ecumenics, history of religions, missiology, sociology of religion). After the written exams are completed, there will be a comprehensive oral examination based on all four of them.

The four exams will be based on the chosen eras and include the following:

1. One specialized exam in the areas defined as requisite background for the proposed dissertation. This typically falls within one of the three chosen eras. (If a student's dissertation topic involves more than one era, adjustments to the exam structure may be made by the residence committee.)

2/3. Two examinations, each based on one of the remaining eras of choice

4. One comparative examination focused on a topic that involves at least two different historical divisions and/or cultural contexts

All examiners are appointed by the department in consultation with the student and his or her residence committee. Bibliographies for the examinations are compiled by the student in consultation with the examiner.

Interdisciplinary exams involve one examiner for each discipline. In all cases, the instructors setting the examination have final responsibility for determining the bibliography.

Gordon S. Mikoski
Associate Professor of Christian Education, and Director of Ph.D. Studies

2. Mission, Ecumenics, and the History of Religions (MEHR)

MEHR integrates the fields of Mission (history and theology), Ecumenics (history and theology), and History of Religions to promote the interdisciplinary study of Christianity as a cross-cultural, global phenomenon. Capitalizing on the Seminary's diverse resources, MEHR nurtures a broad perspective on Christianity's historical and contemporary expansion and expression throughout the world, including representative theologies emanating both from the global South and the global North. Additionally, MEHR pays special attention to the ecumenical interrelations of the global Christian communion as well as to its interactions with believers from other faith communities. As a whole, MEHR provides a rigorous scholarly foundation for a multifaceted study of world Christianity.

Residence Requirements

Students are expected to complete eight seminars during two years of residence. These seminars will include at least one from each of the three major fields in the program: Mission, Ecumenics, and History of Religions. The remaining seminars may draw on courses in the M.Div. program (with enhanced requirements) that have a bearing on the student's area of concentration. The program may be rounded out by doctoral seminars offered elsewhere in the Seminary or at the University. The resulting program will be tailored individually by the student in consultation with her or his residence committee. The student is expected to participate in the monthly colloquium for Ph.D. students and faculty conducted by the Department of History and Ecumenics.

Students are expected to develop an area of dissertation research during their period of residence. The student's residence committee will provide advice and formal guidelines.

Comprehensive Examinations

Following the two-year period of residence, the student will take a series of comprehensive examinations. Passing these examinations qualifies the Ph.D. candidate to submit her or his dissertation proposal and to begin concentrated work on the dissertation. Methods and specific content of the exams will be negotiated with the residence committee. There will be a total of four comprehensive examinations:

1. History of Mission and Ecumenics
2. Theology of Mission and Ecumenics
3. Theory and methodology for the History of Religions in relation to one particular religious tradition, or with special application to interreligious dialogue, comparative theology, or theology of religions
4. Social science theory and methodology for the study of world Christianity

Note that in lieu of an examination in social science theory and methodology, or in addition to it, an essay may be submitted illustrative of a major theme or topic that might be treated in the student's doctoral dissertation.

Submission of Dissertation Proposal

Following successful completion of the comprehensive examinations, the Ph.D. candidate is expected to submit a dissertation proposal to the department for approval. Guidance will be provided by the candidate's residence committee.

AREA III: Theology

The several fields of the Department of Theology (Christian ethics, history of doctrine, philosophy, and systematic theology) are closely related. Students normally will be examined in each, as well as in the particular field chosen for specialization (see description of comprehensive examinations). The department offers a cycle of seminars in its principal fields. Students will normally register for at least one seminar in each field for which they intend to be examined. In addition to the seminars, some carefully selected M.Div. courses or graduate offerings at Princeton University, which are also open to Ph.D. students, may be recommended. In the first two years of the Ph.D. program, students will divide their eight required courses according to a "4/4" structure:

Four courses must be taken as seminars in the Theology Department. The remaining four required courses can be taken as Theology Department seminars or taken as a combination of Princeton University courses, independent studies, Ph.D. seminars in other departments, or M.Div. courses with Ph.D.-level writing assignments negotiated with the professor of the course. The following restrictions apply:

- Princeton University courses: No more than 3 out of the 8 required courses
- Independent Studies: No more than 3 out of the 8 required courses
- Ph.D. seminars in other PTS departments: No more than 3 of the 8 required courses
- M.Div. courses: No more than 1 of the 8 required courses

Any courses taken beyond the eight requirements can fall under the forms described above.

A concentration in Ethics may be pursued either within the Theology Department or through the Religion and Society Program. In the Theology Department, ethical inquiry takes place in the context of systematic theology, history of doctrine, and philosophy. In the Religion and Society Program, ethical inquiry focuses on religion, politics, and social life. For a comparison, see the Religion and Society Program description.

A concentration in History of Doctrine may be pursued within either the Theology Department or the History Department. In the Theology Department, the intent is to study the history of theology for the constructive theological task in the present day. Graduates are primarily theologians whose work has been focused on historical materials. In the History Department, the intent is to provide an understanding of theology in the context of the historical setting and the development of the Christian faith. Graduates are primarily historians who have focused on the development of theological ideas. The difference between the two departments and the examinations that students take is primarily methodological. For comparison, please see the History of Doctrine program description under Area II, History and Ecumenics.

Comprehensive Examinations

After the completion of course work, students wishing to proceed to the dissertation stage must sit for comprehensive examinations prescribed in accordance with each of the four areas taught by the department—Ethics, History of Doctrine, Philosophy and Theology, and Systematic Theology. Two of

these exams must be five-hour timed exams. The other two exams may be five-hour timed, 24-hour take home, or essays. The form of the examinations will be negotiated with the examiners.

1. **Ethics**—Examinations in Ethics, Philosophy, Systematic Theology, and a written paper or the examination in History of Doctrine or a second examination in Ethics
2. **History of Doctrine**—Examinations in History of Doctrine, Philosophy, Systematic Theology, and a written paper or the examination in Ethics or a second examination in History of Doctrine
3. **Philosophy and Theology (including Theology and Science)**—Examinations in Philosophy, Systematic Theology, and the examination in Ethics or History of Doctrine, and an examination in Theology and Science (or by special permission a written paper on an approved topic)
4. **Systematic Theology**—Examinations in Systematic Theology, Philosophy, Ethics, and a written paper or the examination in History of Doctrine or a second examination in Systematic Theology

Comprehensive examinations may be taken in May of a student's second year of study and completed in September of the third year, or they may be taken in September of a student's third year of study and completed the following January. (It is also possible for a student to take all four exams in September of the third year.) Completion of all written examinations is followed within three weeks by an oral examination. All faculty who serve as first and second readers for each exam will be present at the oral examination.

AREA IV: Practical Theology

The Department of Practical Theology offers Ph.D. programs in Christian Education, Pastoral Theology, and Homiletics. Students are to complete successfully a minimum of eight doctoral seminars or their equivalent, two of which must be inter-area seminars on issues of common concern to the whole field of Practical Theology. One of these two seminars must be PT900 History and Method of Practical Theology. In addition, each of the three areas will have specific requirements for the remaining six seminars.

Comprehensive Examinations

Students in Practical Theology are required to take five written comprehensive examinations (one departmental examination in practical theology and four area examinations), the timing of which will be determined in consultation with the residence committee. The examinations may all be taken during one of the following two examination periods, namely, September and October of the third year or January of the third year. Alternatively, the examinations may be divided, so that one or two examinations may be taken in April and May of the second year and three or four examinations in September and October of the third year, or one or two examinations in September and October of the third year and three or four examinations in January of the third year. When the examinations are divided, the examination in Practical Theology will always be taken as the first in the overall sequence. The oral examination will be based on the written examinations.

Students in Christian Education are to write examinations in the following areas:

1. Practical Theology
2. Christian Formation, Theology, and Spirituality
3. Christian Formation and the Human Sciences
4. Contemporary Discipleship and Education
5. History and Philosophy of Christian Formation

Students in Pastoral Theology are to write examinations in the following areas:

1. Practical Theology
2. One or more of the human sciences (e.g., psychology, sociology, anthropology)
3. The theological disciplines (systematic theology, ethics, biblical theology, or philosophy as related to the theological enterprise)
4. Theory, method, and practice in pastoral theology
5. Psychology of religion, or another field of relevance to pastoral theology (e.g., philosophy of religion, sociology of religion, religion and science, religion and literature)

A paper may be substituted for one of the four area examinations.

Ordinarily students in Homiletics are to write examinations in the following areas:

1. Practical Theology
2. Speech, Performance Theory, and Preaching
3. History, Theory, and Practice of Preaching
4. Theology and Hermeneutics in Preaching
5. Preaching the Gospel in Diverse Cultures (On occasion, a student will be authorized to substitute a topic—such as Liturgical Studies and Proclamation—selected by the residence committee in consultation with the student).

Sally Ann Brown
Elizabeth M. Engle Associate Professor of Preaching and Worship, and Director of the Joe R. Engle Institute of Preaching

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AREA V: Religion and Society

Two Conceptual Foci

The Religion and Society Program promotes interdisciplinary reflection that critically examines religious and social life. With "the religious" and "the social" as its two foci, the program equips doctoral students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and Christian practices in church and society. These foci are important for structuring the program's conceptual field and, especially, its comprehensive exams.

Faculty Research Areas

The faculty of the Religion and Society Program also teach in the academic departments of the seminary, and bring to the program different types of theoretical expertise and skills from the following research areas:

1. Religious Studies (e.g., sociology of religion, history of religion, philosophy of religion)
2. Social Sciences (e.g., sociology, anthropology, political science, economics)
3. The Humanities (e.g., history, literature)
4. Ethics (e.g., religious, social, theological)
5. Theology (e.g., systematic, doctrinal, constructive)

Seminary and University Scholarship

Doctoral students are expected to learn from disciplines of the university, even as they focus those disciplines for distinctive concerns and contexts of Christian theological traditions. This program not only enables scholarship at the Seminary to sustain its own community of research into religious and social issues, it also serves as a liaison between the Seminary and Princeton University and, occasionally, between the Seminary and other nearby institutions.

U.S. and International Scholarship

The dual focus on religion and society, and its distinctive interdisciplinary work, has traditionally made the Religion and Society Program an important resource for international as well as U.S. scholars. The Ph.D. program places a high value on a functioning diversity of scholars from this country and from abroad, who come together to reflect critically on issues of justice and peace, and on human differences that are not only religious, social, and theological, but also cultural, political, and economic. Thus, the Religion and Society Program has traditionally sought to fuse rigorous reflection with social criticism and prophetic discourse.

Ph.D. Seminars Offered by Religion and Society Program Faculty

Critical Issues in the History of Religions (Young)
The American Jeremiad: American Religion in Cultural Context (Pierce)
Methods in Theological and Religious Studies (Taylor)
Aquinas on Law and the Virtues (Bowlin)
Theological Anthropology (Johnson)
Race, Racism, and Religion in America (Pierce)

Comprehensive Examinations

The interdisciplinary ethos of the Religion and Society Program is structured for doctoral students around four comprehensive exams, usually begun toward the end of the second year of residence. One of these exams should be selected by examinees as their "theory and methods exam," in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

1. Religion and Religions—This exam should demonstrate excellence in knowledge of religious studies and at least one non-Christian tradition.
2. Social Sciences or the Humanities—This exam should demonstrate excellence in one theoretical perspective on the "social" in either the social science or the humanities.
3. Ethics—This exam should demonstrate excellence in the knowledge of religious, social, or theological ethics.
4. A Dissertation-related Theme or Problematic—This exam should demonstrate excellence in analyzing a theme or problem that will be significant in the writing of the dissertation.

The first two exams enable disciplined attention to the aforementioned two foci that set the conceptual field of Religion and Society. The third exam in ethics is required because analysis of the moral life, and ethical reflection upon it, has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. These exams are "qualifying" exams in that they certify readiness to proceed to the dissertation proposal and writing phases of the program.

Mark L. Taylor
Maxwell M. Upson Professor of Theology and Culture

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Additional Programs and Requirements

Joint M.Div. and M.S.W. Program in Ministry and Social Work

The M.Div. and M.S.W. is a joint master's degree program provided by a collaboration between Princeton Theological Seminary (PTS) and Rutgers University Graduate School of Social Work (RU). The M.Div. degree is completed at PTS and during the senior year, upon acceptance by both PTS and RU, the student begins his/her M.S.W. program at RU. This joint degree program is available for students who expect to enter forms of ministry requiring competence in both the disciplines of theology and those associated with social work. M.Div. students interested in the joint program should inquire about the program early during their junior year and then apply in January of their middler year. (The Seminary recommends and provides funding for a limited number of students, but does not guarantee that applications to Rutgers University will be successful.)

In consultation with the registrar, the M.Div. requirements are completed as usual in the first three years. During the senior year a total of twelve credits of coursework, six credits per semester (Fall and Spring), taken at RU will be credited toward the Seminary degree, while approved Seminary courses are credited toward the M.S.W.

Immediately following the granting of the M.Div. degree, the student enters the summer session at the Rutgers Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Since students end their relationship with the Seminary upon conferral of the M.Div. neither Seminary housing nor financial aid is available during the fourth year of this program. An onsite information session is provided every fall semester to share the basic particulars of the joint degrees with PTS students.

Applications for this program should be filed with the Seminary registrar in January of the middler year of study. In order to be considered by the Seminary for the Joint M.Div./M.S.W. program, the student **must**:

- Complete the application for Joint M.Div./M.S.W. in Ministry and Social Work for Princeton Theological Seminary no later than February 15. (This is found on the registrar's website.)
- Complete four required Seminary courses approved by Rutgers. (See course list below.)
- Complete all required PTS field education placement prior to the senior year.
- Meet with the designated faculty member to discuss vocational plans.
- Complete the Rutgers M.S.W. application no later than March 1.
- Hold New Jersey residency. (You must be a resident of New Jersey in order to receive the financial support from PTS and a discounted rate from Rutgers.)

**Note that acceptance by Rutgers into their M.S.W. program is not an acceptance to this Joint M.Div./M.S.W. program. The Seminary application process is separate from the Rutgers application and admission process. Information on specific requirements of this program is available on the registrar's web pages.

The following Seminary courses are approved by Rutgers for the M.S.W. program:

The following course is **required** in place of **Human Behavior and the Social Environment I**:

PC5461	Pastoral Care and The Life Cycle

A **maximum** of **three** of the following taken as **general electives**:

CH3580	Insiders and Outsiders in American Christianity
EF5353	Advanced Studies in Youth, Church and Culture
ET3375cr	Theology and Practice of Community Organizing
ET5346cr	Issues in Biomedical Ethics
ET5347cr	Issues in Medical Ethics
ET5348cr	Issues in Human Sexuality
PC5242	Sexuality and the Christian Body
PC5250	Marriage, Family, and the Christian Community
PC5253	Pastoral Care of Adolescents
PC5262	Pastoral Care with Older Adults
PC5266	Pastoral Care of Men
PC5268	Pastoral Care of Women
PC5330	Sleep, Surrender, and Sabbath
PC5360	The Self in the System
PC5470	Dying and Grieving in Pastoral Care
PC5472	The Minister and Mental Illness
PC5475	Confession and Forgiveness in Pastoral Perspective
TH3200	Judaism, Christianity, and Islam in Israel (Middle East)
TH3583cr	Critical Race Theory as Theological Change

National Capital Semester for Seminarians (NCSS)

This spring semester-long, intensive program of study in ethics, theology, and public policy is offered through Wesley Theological Seminary in Washington DC. The National Capital Semester for Seminarians (NCSS) is open to a limited number of M.Div. students in their middler year and to dual-degree students in years two and three. NCSS brings together seminary students from accredited theological schools across the country for a combination of classroom experience, field visits, and internships. It offers seminar-style engagement with a changing array of questions in public life, exposure to those involved in policy formation, implementation, and critique, and the opportunity for hands-on experience in one of the wide range of organizations doing research, advocacy, and implementation. Participants retain their enrollment at and pay tuition to Princeton

Seminary during the program, and are eligible for financial assistance. Housing, meal costs, and any additional fees as required by Wesley are paid directly to Wesley Seminary and students bear their own costs for books, transportation, and miscellaneous expenses. Students who apply and are selected for this program will postpone their academic-year field education placement until their senior year. For additional information and an NCSS application, visit the registrar's website. Interested students must notify the Princeton Seminary registrar, complete the Princeton Seminary supplement, and complete the Wesley Seminary online application. All completed materials must be submitted to the Princeton Seminary registrar no later than October 15 (for the following spring semester). Applications will then be submitted to the Religion and Society Committee for approval. Students must confirm their admission into this program no later than November 30.

Presbyterian Exchange Program

Master of Divinity candidates in their third or fourth semester or dual-degree candidates in their third, fourth, fifth, or sixth semester may study at another participating Presbyterian Church (USA) Seminary for one semester should that institution offer courses helpful to the student's future ministry. While remaining enrolled at Princeton Theological Seminary, and thus eligible for its financial aid, the student attends and pays room and board, and any additional fees as required to the host seminary. All credits and grades for work done during the exchange are carried on the student's Princeton transcript. For further information, visit the registrar's web page. Application for this program should be made through the registrar at the beginning of the semester preceding the desired exchange.

International Exchange Programs

The Seminary has exchange programs with several international educational institutions through the Global Network for Theology, Religious, and Christian Studies, as well as agreements with the Eberhard Karls-University in Tübingen, Germany, and the Faculty of Protestant Theology at the University of Strasbourg, France. For more information on these International Exchange Programs, please inquire in the Office of Multicultural Relations. Periodic announcements are also provided through the Office of Academic Affairs.

Doctoral Research Scholars Program (DRSP) at Princeton Theological Seminary

Princeton Theological Seminary welcomes doctoral students from other institutions to participate in the Doctoral Research Scholars Program (DRSP) and study for four months at Princeton with access to the Seminary library. Princeton Theological Seminary offers two tracks for the Doctoral Research Scholars Program that allow doctoral students to visit the Seminary for research purposes: 1) "Track A: Doctoral Research Scholars Program—PTS Funded," which is open to doctoral students from institutions outside the fifty United States; and, 2) "Track B: Doctoral Research Scholars Program—Self-Funded," which is open to students in institutions whether foreign or domestic.

The DRSP is available to doctoral students in theology or religious studies enrolled in good standing in accredited degree programs (e.g., Ph.D. and Th.D.). Admitted students will be assigned a faculty adviser, granted access to the libraries of the Seminary and Princeton University, to computer labs, and to a PTS email account and campus postal box. Admitted students may apply without charge to audit (without academic credit) up to two PTS Ph.D. seminars during their stay. Students accepted into either Track A or Track B must pay for their round-trip transportation, visa application fees, books, and any computer, telephone, or other personal expenses.

Two conditions of acceptance apply to both tracks: 1) A PTS faculty member must agree to serve as the student's primary adviser; and, 2) Visa restrictions do not permit employment of any sort, on or off campus.

Track A: Doctoral Research Scholars Program (DRSP)—PTS-Funded

Track A: Doctoral Research Scholars Program—PTS-Funded; provides funding for a limited number of students.

1. Doctoral research scholars must be from institutions outside the fifty United States. Students in foreign universities or U.S. territories or commonwealths (e.g., Puerto Rico) may apply.
2. Track A is only available for a four-month period, from August 28 through December 20. Students may arrive no earlier than August 27 and remain no longer than December 20.
3. The application deadline is February 1.
4. To be considered for scholarship assistance, the applicant must complete the Track A: DRSP Online Application. The DRSP application may be submitted online but will not be reviewed until all supporting documents mentioned in the instructions are received by post, FAX, or as PDF file attachments.
5. Successful applicants must agree to come alone (without family) and live in a furnished student residence hall.
6. Students selected for Track A receive a scholarship that covers the research fee, housing in a residence hall, a meal plan, medical insurance (if not already insured by documented equivalent coverage), and taxes, along with a modest stipend for incidental costs. The student is

responsible for round-trip transportation, visa application fees, books, and any computer, telephone, or other personal expenses.

7. As part of the paperwork prior to arrival at Princeton Theological Seminary, students must provide financial guarantees demonstrating the ability to pay for the cost of the program not covered by the scholarship.
8. Preference is given to applicants whose dissertation research will be most enhanced by access in Princeton to resources not as readily available at their current institution or who show the greatest promise for contributing to future research and teaching in their home contexts.

Further information and application materials are available on the Seminary website or by contacting the Office of Academic Affairs, Ph.D. Studies at phd@ptsem.edu.

Track B: Doctoral Research Scholars Program (DRSP)—Self-Funded

Track B: Doctoral Research Scholars Program—Self-Funded requires that accepted students fund their own stay.

1. Doctoral research scholars can be from home institutions whether foreign or domestic.
2. Due to the availability of PTS faculty during the fall and spring semesters, students are encouraged to apply for a four-month stay during the fall semester (August–December) or the spring semester (January–May). Students may arrive no earlier than the start of the semester (August 27 or January 28) and remain no longer than December 20 for the fall semester or May 12 for the spring semester. Application deadlines are February 1 for fall semester admission and July 15 for spring semester admission.
3. Scholars may apply for lengths of stay outside of the fall and spring semesters provided a PTS faculty member is available to serve as an adviser and housing accommodations are available. Applications are accepted on a rolling basis. Scholars may stay no longer than 12 months.
4. The student must complete the Track B: DRSP Online Application.
5. Successful applicants whether single, married, or in other legally recognized relationships, may apply for PTS housing and/or meal plan at regular subsidized rates. Generally, single students will be housed in a furnished campus residence hall and will take their meals in the PTS dining hall. Married or legally coupled students may apply for an unfurnished PTS apartment with kitchen facilities.
6. Students selected for Track B are responsible for all expenses incurred during their stay (research fee, housing, meal plan, and medical insurance at subsidized rates, as well as incidental costs). The student is responsible for round-trip transportation, visa application fees, books, and any computer, telephone, or other personal expenses.
7. As part of the paperwork prior to arrival at Princeton Theological Seminary, students must provide financial guarantees demonstrating the ability to pay for the cost of the program.
8. Full payment is due upon arrival at PTS.

Further information and application materials are available on the Seminary's website or by contacting the Office of Academic Affairs, Ph.D. Studies at phd@ptsem.edu.

International Students

Along with the other admission credentials, an international student desiring to enter a master's-level program at the Seminary is required to have sent to the director of admissions and financial aid a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

For an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). Applicants are required to achieve a minimum score of 580 on the paper-based test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening; and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 4 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not usually admitted to the M.Div. program. Exceptions may be made for suitably qualified applicants where the needs of the local church context support admission. It is important to note that if a qualified applicant(s) is admitted to the M.Div. program he/she must submit guaranteed financial document for the first year and a two-year financial plan to cover all educational costs for years two and three.

International students who wish to study at Princeton Theological Seminary must be in valid F-1 or J-1 visa status prior to the start of classes.* For more information on the particulars of these visa categories, please contact multicultural@ptsem.edu.

The Office of Multicultural Relations will assist admitted students in the enrollment process. During the enrollment process, all necessary documentation must be submitted prior to the granting of any visa documentation and for proper registration of classes. All correspondence and communication with admitted international students will be facilitated through the Office of Multicultural Relations. All admitted international students will be required to attend the

International Orientation Program that is scheduled prior to the start of the fall semester.

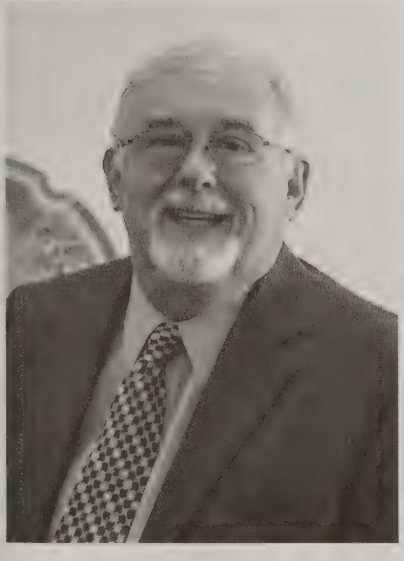
* International students currently studying in the U.S. must submit a copy of their current Form I-20 issued by the educational institution at the time of application.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as visiting scholars, which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low-rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the president by writing to: Visiting Scholar Program, President's Office, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ, 08542-0803, or by email to president@ptsem.edu. The deadline for applications is November 15 for the following academic year (September–May 2015–2016). Applicants are notified by January 31 regarding the status of their applications.

Academic Regulations and Procedures: *The Handbook*

Additional academic regulations and procedures governing life at the Seminary and the maintenance of candidacy are contained in the *Princeton Theological Seminary Handbook*. *The Handbook* is issued each year at the beginning of each academic year and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards of Satisfactory Academic Progress, a federally mandated guide to eligibility for certain kinds of financial assistance.



David H. Wall
Registrar

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Other Educational Opportunities at the Seminary

Continuing Education

Associate Dean for Continuing Education: Dayle Gillespie Rounds
Director of the Farminary Project: Nathan Stucky
Director of the Institute for Youth Ministry: Chanon Ross
Assistant Director of the Institute for Youth Ministry: Abigail V. Rusert
Assistant for the Institute for Youth Ministry: Shari Oosting
Director of Conferences and Hospitality: Amy Ehlin
Operations Manager: Sharon E. Huber
Program Administrator: Sushama Austin-Connor
Administrative Assistant: Marybeth Chapman
Office Assistant: Ivette Martell
Front Desk: Levente Takacs

Educational Offerings

Each year numerous ministry leaders convene on-campus and online to share ideas, learn, and grow through the conferences, certificate programs, and other offerings of the Office of Continuing Education. Members of the Seminary community (and their spouses) can participate in events on a space-available basis at no cost. Some offerings that may be of interest to students include Transition into Ministry, The Princeton Forum on Youth Ministry, the Frederick Buechner Writer's Workshop at Princeton, and The Just Food Conference. Further information on these and other offerings is available at coned.ptsem.edu or by calling 609.497.7990.

The Institute for Youth Ministry

The Princeton Theological Seminary Institute for Youth Ministry (IYM) provides theological education for people in ministry with youth. Through the IYM, Princeton Seminary enhances and sustains a broader effort toward theologically rigorous approaches to youth ministry by initiating research and integrating it with practice, training pastors and leaders, and connecting youth ministry with traditional theological disciplines. Committed to integrating theory and practice, the IYM carries out its mission through:

Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the ongoing practice of youth ministry. The Princeton Lectures on Youth, Church, and Culture, sponsored and published annually, foster original scholarship pertaining to youth and the contemporary church. The IYM's most recent research project, funded by Lilly Endowment, Inc. was "The Connections Project: Strengthening Youth Ministries through Mentoring and Vocational Friendships."

Leadership Development

The Institute for Youth Ministry provides opportunities for nondegree theological education and practical training in youth ministry. Its leadership development opportunities include The Princeton Forums on Youth Ministry, the Certificate in Youth and Theology program, online training, and events. The Princeton Forum is an annual conference that gathers youth ministers from the United States and Canada. In cooperation with faculty, the Forum is also offered for credit for PTS students. The Certificate in Youth and Theology is a nineteen-month, continuing education program for youth ministers focused on theological training, leadership development, and vocational friendships. It involves forty to fifty youth ministers annually and includes on-campus and online components. Other IYM programs and events focus on particular topics such as young adult ministry, small church youth, volunteer development, and youth philanthropy. The IYM also provides online curricular and media resources.

Degree Programs

Princeton Theological Seminary offers two master's-level degree programs to students wishing to focus part or all of their academic studies on youth ministry. The Master of Arts program and the Master of Divinity/Master of Arts dual-degree program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a Doctor of Philosophy program in practical theology is available and may emphasize youth ministry. The Institute for Youth Ministry collaborates with faculty and students to enrich and support the degree programs. For more information on these degree programs, see the sections on the specific degree programs elsewhere in this catalogue.

For more information, contact the Institute for Youth Ministry online at ptsem.edu/iym, by email at iym@ptsem.edu, or by telephone at 609.497.7914.

The Farminary Project

The Farminary Project integrates theological education with small-scale sustainable agriculture in the conviction that the skills and character vital to faithful Christian leadership must be formed in direct relationship with God's good creation. Located at the Seminary's 21-acre farm, this project is a garden of innovation and an incubator for leadership.

1. Educating Christian Leaders

There is a profound correlation between the character of the agrarian, who cultivates the flourishing of life throughout an ecosystem, and the faithful Christian leader, who promotes wholeness and healing within the world that God loves. Like adept agrarians, Christian leaders must learn the pastoral sensibilities of nurturing seeds, persisting through seasons of slow growth, promoting bountiful harvest, and holding life and death in reverent wonder.

2. Theology and Ecology

Issues of agrarian thought and practice—ecology, sustainability, and food justice—require our faithful attention as stewards of creation and scholars of theology. The Bible and the Christian tradition, which look to God as creator, sustainer, and redeemer of all creation have rich theological resources to inform contemporary conversation about ecological questions.

3. Building Christian Community

Princeton Seminary believes that the formation of faithful Christian leaders happens most effectively in a residential community of rigorous intellectual engagement. Whether on a farm or in a classroom, we bring together the life of the mind and the practices of faith in anticipation of new life. As students study and tend the soil alongside one another, they experience a deep dimension of Christian community and learn to love God, creation, and one another in new ways.

The Engle Institute of Preaching

The Engle Institute of Preaching is a weeklong continuing education event that was envisioned and made possible by the dream and generosity of Joe R. Engle. The institute is designed to nurture and strengthen the craft of those who preach, whether weekly or occasionally, whether in city, suburb, small town, rural community, or other specialized ministries. Engle Fellows and faculty gather for the week to participate in the hospitality of the seminar room, the dinner table, and the chapel pew. Engle Fellows reconnect vocationally with friends as they practice the craft of preaching in the company of colleagues.

The Erdman Center: Lodging, Facilities, and the Art Gallery

The Erdman Center is a boutique meeting and lodging facility located across the street from the library. Sixty guest rooms are available for Seminary community members to reserve when family and friends visit (based on availability). The Center is closed during Christmas break. All guest rooms have a telephone with voice-mail as well as complimentary high speed internet access via cable and Wi-Fi. The premiere meeting space at the Center is the Cooper Conference Room, a state-of-the-art "smart classroom." Other meeting spaces include the Clarke Lounge and a fully functional Art Studio.

The Erdman Center is also home to the Erdman Art Gallery, which exhibits artwork from local, national, and international artists throughout the year. The exhibits represent a variety of media, including paintings, drawings, graphic arts, sculpture, photography, and textiles. Receptions with artists and related workshops are held regularly in connection with the art exhibits. Further information is available from The Erdman Center online at ptsem.edu/coned, or by telephone at 609.497.7990.

The Office of Multicultural Relations

The Office of Multicultural Relations, located in the Department of Student Life, focuses on the concerns of international students, promotes campus programs relating to opportunities for and appreciation of multi- and cross-cultural experiences, facilitates the life and work of the Seminary Council on Institutional Diversity and its diversity workgroups, and assists various Seminary constituencies in providing learning opportunities regarding multicultural concerns and issues relating to inclusion and diversity at all levels. The vision and goals of the Office of Multicultural Relations are to provide direction and leadership for the assessment and improvement of Seminary-wide efforts to create and sustain a more diverse and inclusive community of learners; to collaborate with other departments and student organizations to recognize and value difference, encourage and support positive interactions among diverse populations, maximize the benefits of a multicultural perspective, and build bridges of reconciliation through dialogue; to advise the Seminary leadership on the policies, programs, practices, and resources needed to achieve excellence, equity, and effectiveness in the research, teaching and learning, and outreach activities of the Seminary; and to assist Seminary committees, departments, and administrative offices in proactive leadership in reconciling racial/ethnic and cultural discord. The chief diversity administrator and director of multicultural relations is responsible for coordinating the Seminary's compliance with Title VI of the Civil Rights Act of 1964 and Title IX of the Education Amendments of 1972, and serves as the Seminary's Title VI and Title IX coordinator. The director of multicultural relations also serves as the Seminary's Primary Designated School Official (PDSO) in matters related to SEVIS and the enrollment of international students, presidential scholars, research students, etc. The director prepares and reports annually about PTS's compliance with SEVIS guidelines and, if needed, recommends corrective measures to the president and the executive council to ensure return to compliance.

For more information, contact Victor Aloyo, chief diversity administrator and director of multicultural relations, at 609.688.1941 or at multicultural@ptsem.edu.

Victor Aloyo
Director of Multicultural Relations

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Asian American Program (AAP)

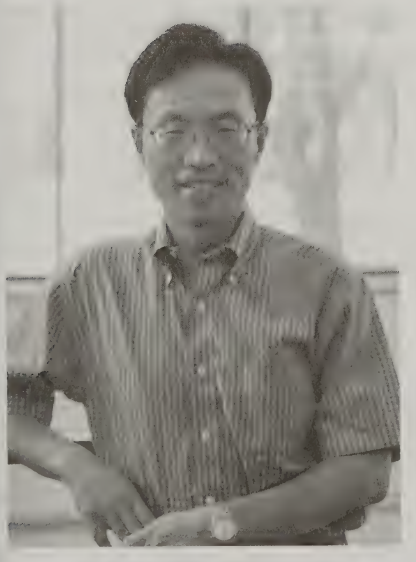
Director: The Reverend Dr. Timothy D. Son

Vision Statement: As the context of theological education becomes more connected internationally, the Asian American Program (AAP) seeks to establish meaningful international connections and relationships to enhance global partnerships with Christian churches, institutions and leaders in Asian countries, such as South Korea, Japan, China, India, Indonesia, Philippines, Singapore, Vietnam, and other countries, to bridge the vision of PTS and the global context of Christian ministry.

Goal: The goal of AAP is to serve as an international nexus of interactive exchange, providing access for theologians, pastors and religious workers, Christian leaders, and socio-cultural resources in the U.S. to their counterparts internationally and beyond.

Objectives: In seeking to witness the love of Jesus Christ in concrete educational contexts, AAP seeks to:

- Establish global partnership with international institutions in further advancing the gospel ministry;
- Develop contextual educational opportunities for PTS students in cross-cultural ministry in South Korea and other Asian countries;
- Connect PTS students with ministry opportunities in Asian and Asian American churches in the U.S. and in Asian countries;
- Develop international colloquiums and seminars among Asian scholars, pastors, and Christian leaders for the PTS community;
- Provide pastoral leadership conferences, seminars, and educational programs for pastors in the U.S. and in Asian countries;



Timothy D. Son
Director of the Asian American Program

- Develop meaningful connections between PTS and Asian American churches for mutual support and partnerships;
- Promote the vision and purpose of PTS and Asian and Asian American churches both domestically and internationally;
- Recruit prospective students from both the U.S. and the Asian countries in order to nurture a multicultural learning community at PTS;
- Establish scholarship endowments for Korean and other Asian students at PTS;
- Enhance networks among Asian pastors both in the U.S. and in Asian countries.

Summer Language Program

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week summer session that is open to degree candidates and to properly qualified non-degree students. Each course carries six credits. Outside full- or part-time employment is highly discouraged as language courses are quite demanding. Princeton Seminary degree candidates may not take field education for academic credit concurrently with a summer language course. Information is available in late March on the registrar's web pages regarding registration, tuition, and accommodations for the upcoming summer. If you have any questions, please contact the Registrar's Office by email at registrar@ptsem.edu, by phone at 609.497.7820, or by fax at 609.524.0910. The 2016 program begins on Tuesday, July 5 and ends on Friday, August 26, 2016.

The Hispanic Theological Initiative

The Hispanic Theological Initiative (HTI) was developed in 1996 at Emory University as a scholarship, mentoring, and networking program to help Latin@ church leaders become scholars in the academy. From 1996 to 2009, HTI was funded by The Pew Charitable Trusts (Pew) with $8.35 million dollars. In 1999, the program was relocated to Princeton Theological Seminary, its current location. In 2003, HTI also received $888,000 from the Lilly Endowment Inc. (Lilly) to help provide new students with scholarships. In 2003, the PTS Board of Trustees adopted the HTI program, and since August 2009 has been supporting its infrastructure. In 2007, the Hispanic Theological Initiative Consortium (HTIC) was developed to help maintain a national ecumenical representation within the cohort of students. Additionally, in 2013 the Henry Luce Foundation provided the HTIC with a $400,000 grant to support Ph.D. students at the post-comprehensive-examination stage.

The HTI mission is cultivating Latin@ Ph.D.'s for leadership positions in the academy, the church, and the world. With the support of the Hispanic Theological Initiative Consortium (HTIC), now comprising 28 member institutions, the mission and vision of HTI/HTIC revolves around three major goals:

- Increase the recruitment, retention, and graduation rates of Latina/o Ph.D. students across the nation by uniting and leveraging institutional resources in the field of religion (human, financial, and infrastructure)
- Increase the presence of Latin@ leaders and faculty—especially tenured faculty in seminaries, schools of theology and universities
- Provide a forum for exchange of information, ideas, and best practices to address the contribution of Latin@ faculty and students in theological and religious education

The member institutions are:

Andrews University
Baylor University
Boston University School of Theology
Brite Divinity School
Calvin Theological Seminary
Candler School of Theology, Emory University
Chicago Theological Seminary
Claremont Graduate University
Claremont School of Theology
Drew University
Duke Divinity School
Fuller Theological Seminary
Garrett-Evangelical Theological Seminary
Graduate Theological Union
Harvard Divinity School
Iliff School of Theology and University of Denver
Luther Seminary
Lutheran School of Theology, Chicago
Lutheran Theological Seminary at Philadelphia
Oblate School of Theology
Perkins School of Theology, Southern Methodist University
Princeton Theological Seminary
Princeton University
The Catholic University of America
The University of Chicago Divinity School
Union Theological Seminary in the City of New York
University of Notre Dame
Vanderbilt Divinity School

HTI staff members include Joanne Rodríguez, director and Angela Schoepf, assistant director. For more information visit htiprogram.org or call 609.252.1721. HTI offices are located at 12 Library Place, Princeton, NJ 08540.

Hispanic Summer Program

The Hispanic Summer Program (HSP) is an ecumenical program in theology and religion geared toward master-level Latina/o seminarians and graduate students. This annual summer program offers 3-credit academic courses taught by Hispanic faculty. Princeton Theological Seminary is one of the sponsoring institutions. Courses fulfill general M.Div. elective credits. Interested students may contact the Registrar's Office for further information.

Inter-institutional Arrangements

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general, a degree candidate at the Seminary may enroll for courses in one of the other institutions without paying additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary is limited. Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar and on the registrar's page of the Seminary website. Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

Dennis T. Olson
Charles T. Haley Professor of Old Testament Theology

Courses of Study

The stipulations regulating the courses of study as detailed below apply to the academic year 2015–2016. The course offerings are subject to such change as circumstances may require. Any course for which there is insufficient enrollment may be canceled by the Seminary.

A full-time program for M.Div., M.A., M.A.(T.S.), and dual-degree candidates ordinarily consists of thirteen credits each semester; for Th.M. candidates, twelve credits each semester. The minimum load for full-time candidacy in the M.Div., M.A., and M.A.(T.S.) programs is twelve credits per semester; however, students who carry no more than the minimum twelve credits per full-time semester will require additional part-time semesters and/or January or summer study in order to complete their programs.

Course Numbering System

1000	Introductory courses, which may fulfill a departmental distributive requirement if so noted in the catalogue descriptions, are otherwise general electives
2000	Required courses for M.Div. and/or M.A. students
3000	Electives that fulfill a departmental distribution requirement
4000	Electives that *do not* fulfill a departmental distribution requirement
5000	Advanced master's-level electives, suitable for Th.M. students, that may fulfill a departmental distribution requirement if so noted in the catalogue description. Normally require lower level courses as prerequisites.
8000	Doctoral seminars
9000	Doctoral seminars

Biblical Studies Course Numbering

32XX	Electives that do not fulfill close reading requirement
33XX	English-track exegesis courses that fulfill close reading requirement
34XX	Hebrew- and Greek-track exegesis courses that fulfill close reading requirement
50XX	Advanced languages

Practical Theology Department Course Numbering

1000	Courses do not count towards distribution requirements
1000	Some designated education and formation (EF) courses will fulfill the practical theology elective distribution requirement.

Course Prefixes	Area	Department
CH	Church History	History and Ecumenics (secondary prefix only)
CL	Christian Literature	History and Ecumenics
CS	Christianity and Society	
DP	Denominational History, Theology, and Polity	

EC	Ecumenics	History and Ecumenics
EF	Education and Formation	Practical Theology
ET	Christian Ethics	Theology
FE	Field Education	
HR	History of Religions	History and Ecumenics
ML	Ministry Leadership	
NT	New Testament	Biblical Studies
OT	Old Testament	Biblical Studies
PC	Pastoral Care and Specialized Ministries	Practical Theology
PhD	Ph.D. Seminars	
PH	Philosophy	Theology
PR	Preaching	Practical Theology
PT	Practical Theology	Practical Theology
RS	Religion and Society	Religion and Society
SC	Speech Communication in Ministry	Practical Theology
SR	Sociology of Religion	History and Ecumenics
TH	Doctrinal Theology	Theology
WR	Worship	Practical Theology

Cross-listed courses or Primary/Secondary

CH/TH	Cross-listed course listed under both departments: Theology and History. (Prefixes are in alpha-order)
TH(EC)	Not a cross-listed course. Theology is the primary area and Ecumenics is the secondary area. Course is listed only under the Theology Department.

Course Suffixes

cr	Christian responsibility in the public realm course

Capstone Courses

Courses designated by departments as fulfilling the senior year capstone project requirement are designated in the course description. Also, see page 39 Capstone Project Requirement

Brian Rainey
Assistant Professor of Old Testament

cat1516

Credit Hours

Princeton Seminary is a residential graduate school and operates on the semester system and assigns semester credit hours to its courses. The following appears on Princeton Seminary transcripts in the transcript key: "Since September 1961, the Seminary has operated on the semester system with two semesters and a condensed summer session. A semester is approximately 15 weeks of instructional time, including periods set aside for reading and examinations, excluding major vacations. ... Beginning in September 2012, each semester is 15 weeks including two reading weeks and one examination week. In addition, there is a condensed January session."

Classes meet Monday to Friday during the day, with seven 50 minute class periods running from 8:30 a.m. to 4:50 p.m. The majority of courses are assigned 3 credit hours, but there are some 2 credit hour and 1 credit hour courses. A 3 credit hour course meets 3 hours per week, with 12 weeks of instruction during the 15 week semester. For each graduate credit awarded by a course at Princeton Theological seminary, students normally are spending approximately one hour (50 minutes) in contact with the instructor and two hours (100 minutes) outside of class.

1.0 credit hour indicates 12 hours of direct instruction, plus 45 hours outside of class over the 15 week semester. 3.0 credit hours indicate 36 hours of direct instruction, plus 135 hours outside of class over the 15 week semester. "Hours outside of class" include advanced and daily readings, writing, participation in online discussions, studying, reflecting, projects, final papers, etc.

Intensive classes take place in the summer and in the January term. The summer language courses meet over an eight-week period. January courses meet over a two-week period. Classes typically meet for 3–6 hours per day, five days a week. January term courses include travel courses, courses with weekend retreats, and courses with work required prior and following the actual course dates.

Independent Study

An independent study is defined as study, which is given initial faculty guidance, followed by repeated, regularly scheduled individual student conferences with a faculty member. The faculty member provides periodic as well as final evaluation of student performance. Students should expect to devote a minimum of 3 hours per week for each credit hour of independent study, or at least 9 hours per week for a 3 credit independent study.

Biblical Studies

Professors: Dale C. Allison, C. Clifton Black, James H. Charlesworth, Frederick W. Dobbs-Allsopp, Dennis T. Olson**
Associate Professors: Jacqueline E. Lapsley, George L. Parsenios (chair)
Assistant Professor: Lisa M. Bowens, Heath Dewrell, Brian Rainey
** On leave spring semester

Old Testament

Introductory Courses

OT1151 Introductory Biblical Hebrew
A systematic introduction to Hebrew grammar, with emphasis on reading selected portions of the Hebrew Bible. This course is the first part of a yearlong course. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2015–2016; Mr. Dewrell and Ms. Lapsley
Fall Semester, 2016–2017; Staff

C. Clifton Black
Otto A. Piper Professor of Biblical Theology

OT1152 Introductory Biblical Hebrew
The continuation of Introductory Biblical Hebrew from the fall term. The completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun.

- Prerequisite: OT1151.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2015–2016; Ms. Lapsley
Spring Semester, 2016–2017; Staff

OT1152 Introductory Biblical Hebrew—Summer
An introduction to the elements of classical Hebrew grammar, with an emphasis on reading the Hebrew Bible. Standard reference works for biblical exegesis will be presented.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 6 credits.

Summer, 2015; Mr. John Lewis
Summer, 2016; Staff

OT1152 Introductory Biblical Hebrew – January
This course, to be offered in the January term, is an accelerated version of OT1152. A student successfully completing this course should register for a Hebrew exegesis course, or OT1153 Hebrew Reading, in the spring of the same academic year.

- Prerequisite: OT1151 instructor (student should have an A- or better average in OT1151 in the fall of the year in which the January term OT1152 is to be taken.)
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

January Term 2015–2016; Mr. Dewrell

OT1153 Hebrew Translation
Designed to enable students to acquire and maintain proficiency in the reading of biblical Hebrew. Some grammar and vocabulary review will be offered as needed.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Pass/D/Fail.
- Prerequisite: OT1152 or permission of the instructor.
- 1 credit.

Fall Semester, 2015–2016; Mr. Ryan Armstrong
Spring Semester, 2015–2016; Mr. Ryan Armstrong
Fall Semester, 2016–2017; Staff
Spring Semester, 2016–2017; Staff

OT2101 Orientation to Old Testament Studies
An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature.

- Required of M.Div., M.A., and MA(TS) candidates in their first year of study. Not open to Th.M. or Ph.D. candidates.
- 3 credits.

Fall Semester, 2015–2016; Ms. Lapsley and Mr. Olson
Fall Semester, 2016–2017; Mr Dewrell and Ms. Lapsley

General Electives and Theme Courses (courses that do not fulfill "close reading of the text" requirement)

CH/OT3205 The English Bible in the Sixteenth Century
Scripture in the language of the people was one of the key demands of Protestant reformers; it was not a new concept but in some places, like England, it was a very controversial idea. The course traces the (hi)story of the translation of the Bible into English, from the late medieval Lollards through to the King James Bible, with the various English bibles from the period (especially from the sixteenth century) serving as a primary lens through which to examine critical questions about the English Reformation—questions of the Bible and translation; literary and theological factors; liturgical and devotional uses; political and ecclesiastical contexts; etc.

- This course fulfills the Old Testament distribution requirement, but it does not fulfill "close reading of the text" requirement.
- This course fulfills the Reformation church history distribution requirement.
- Prerequisite: OT2101.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Dobbs-Allsopp and Ms. McKee

OT3260 Text and Terrain: Connecting Scripture, Land, and Interpretation
This one credit course will consider select agrarian Old Testament Scripture passages, their histories of interpretation, the consequences of such interpretations, and implications for contemporary exegesis. Of special interest will be the relationships among text, interpretation, and land. As a way of embodying the curriculum of the course, class time will involve reflection on assigned readings and tending the Farminary garden.

- This course does not fulfill departmental distribution requirements nor the "close reading" requirement.
- Enrollment is limited to twenty students and is by application only.
- Course meets for first six weeks of semester at the Farminary.
- Prerequisite: OT2101.
- 1 credit

Fall Semester, 2015–2016; Ms. Lapsley and Mr. Nathan Stucky

English Exegesis courses that fulfill "close reading of the text" requirement

OT3334 English Exegesis of First Isaiah
Exegesis and interpretation of Isaiah 1-39 in English, with special attention to historical, literary, and theological features of the text.

- This course fulfills the department's "close reading of the text" requirement.
- Prerequisite: OT2101.
- 3 credits.

Fall Semester 2015–2016; Mr. Dewrell

OT3365 Ethnicity and Race in the Old Testament
This course engages modern, theoretical perspectives on ethnicity and race to look at constructions of Israelite identity as well as the identities of foreigners in the Old Testament. The course will also probe constructions of foreigners in other ancient Near Eastern cultures. We will engage such questions as: "What is ethnicity?" "Is ethnicity or race an appropriate term to apply to a civilization like ancient Israel?" "How should exclusionary material in the Old Testament be understood both from a scholarly perspective and theologically?"

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester, 2016–2017; Mr. Rainey

OT3366 Gender and Sexuality in the Bible
This course will explore the intersection of gender, sexuality and power relationships in the Bible. The class will examine the cultural constructions of gender and sexuality as presented in the Bible and how they relate to the forging of ethnic, political, and religious identities in ancient Israel. The main focus will be on the Hebrew Bible, but New Testament and ancient Near Eastern texts will also be discussed.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: OT2101.
- 3 credits.

Fall Semester, 2015–2106; Ms. Erin Fleming

OT3370 Texts of Terror, Texts of Hope
An assessment of the use of Old Testament texts to support problematic social structures such as slavery and the patriarchal household and to marginalize women, ethnic groups, and LGBT people. The course will also look at how marginalized groups marshaled other Old Testament texts about liberation, inclusion of foreigners, and just treatment of outsiders and the poor to hermeneutically resist oppressive uses of the Bible.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester, 2015–2016; Mr. Rainey

OT3380 Justice and Social Ethics in the Old Testament and Ancient Near East
This course will explore concepts of "justice" in the Old Testament and the societies of the ancient Near East. As part of the course, students will look at some of the earliest known written legal collections in the world, with a primary focus on the social ethics communicated by the laws. Issues such as treatment of foreigners and strangers, respect for religious institutions, property, social status, assault, witchcraft, sexuality and gender will be considered. In a society in which the realm of the gods and the realm of humans were inseparable, we will pay particular attention to what role these societies believed God or the gods played in the execution of justice.

- This course fulfills the department's "close reading of the text" requirement.
- Prerequisite: OT2101.
- 3 credits.

Fall Semester, 2015–2016; Mr. Rainey

Language Exegesis courses that fulfill "close reading of the text" requirement

OT3400 Introduction to Hebrew Exegesis
Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal materials, prophets, psalms, and wisdom literature. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: OT1152.
- 3 credits.

Fall Semester, 2015–2016; Mr. Dobbs-Allsopp
Fall Semester, 2016–2017; Staff

OT3405 Exegesis of Exodus
Exegesis and interpretation of the Book of Exodus, with attention to grammatical, literary, and theological features of the text.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT1152 and OT2101.
- 3 credits.

Spring Semester, 2016–2017; Mr. Olson

OT3409 King David
Hebrew exegesis of the David narratives in Samuel (1 Samuel 16 - 2 Samuel 24). In addition to engaging typical aspects of exegetical method (e.g., literary, history, theology), the course will probe issues related to these stories' written composition, their sources, and relation(s) to the larger Deuternomistic History and will evolve a portrait of King David as it emerges from them, with reference both to the period evoked in the stories (10th c.) and to the time of these stories' first writing (8th/7th c.). Students will have an opportunity to enhance their skills in reading biblical Hebrew prose.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and OT1152.
- 3 credits.

Fall Semester 2015–2016; Ms. Erin E. Fleming

OT3410 Exegesis of Jeremiah

This course will look at the Book of Jeremiah with a special emphasis on the portrayal of Jeremiah as a prophetic figure situated in a period of political crisis and intrigue for ancient Judea. Other themes that will be explored include: sin and redemption, explanations for tragedy and horror, and determining the "truth" in the midst of conflicting truth claims.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and OT1152.
- 3 credits.

Spring Semester, 2015–2016; Mr. Rainey

OT3411 Exegesis of 1-2 Kings

In addition to engaging typical aspects of exegetical method (e.g., literary, history, theology), the course will probe issues related to these stories' written composition, their sources, and relation(s) to the larger Deuteronomistic History and compare biblical narrative to the wider political history of the kingdoms of Israel and Judah. Students will have also have an opportunity to enhance their skills in reading biblical Hebrew prose. Because of the large amount of material to be covered in this course, each week a focus text will be chosen from the assigned reading in which students will read, parse, and translate Hebrew as well as discuss grammar, syntax, vocabulary, etc.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and OT1152.
- 3 credits.

Spring Semester, 2015–2016; Ms. Erin Fleming

OT3413 God, Humanity, and Creation in the Old Testament

This exegesis course examines key Old Testament texts in order to reflect theologically on how God relates to humanity and other parts of creation (including animals other than human beings); how human beings relate to other animals within creation; and how human beings relate to creation as a whole. Texts examined in Hebrew will include Genesis, Leviticus, Job, and Psalms, and topics will include violence, food, animal welfare, and environmental sustainability. Secondary readings may include Bauckham, Feldmeier and Spieckermann, and Linzey, among others.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and OT1152.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Ms. Lapsley

NT/OT3480 Biblical Theology and the Practice of Ministry
Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel.

- This course fulfills the "close reading of the text" OT requirement for students who have completed Hebrew, or NT requirement for students who have completed Greek.
- Prerequisites: OT2101, NT2101, OT1152 or NT1152, and at least one course in biblical exegesis.
- 3 credits. (Capstone course)

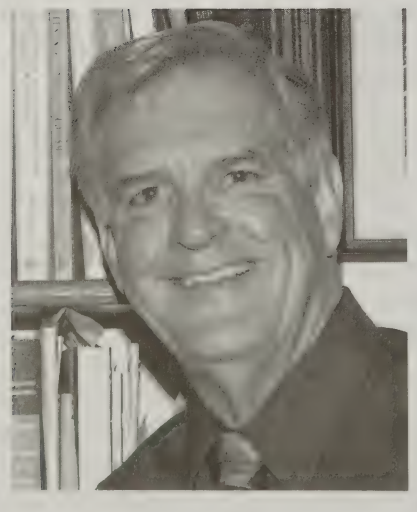
Spring Semester, 2016–2017; Mr. Black

Advanced Courses

OT5470 Exegesis of Amos
This is an advanced Hebrew-track exegesis course. In addition to addressing typical aspects of exegetical method (e.g., literary, history, theology), the course will probe issues related to how this prophetic collection of oracles emerged as a written composition. Students can expect to gain a thorough introduction to this prophetic book and to work through the entire book in Hebrew.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and OT1152.
- 3 credits.

Fall Semester 2015–2016, 3 credits, Mr. Dobbs-Allsopp



James H. Charlesworth
George L. Collord Professor of New Testament Language and Literature

(The following advanced courses do not fulfill Biblical Studies Department distribution requirements)

OT5010 Accelerated Hebrew Reading
A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty.

- Prerequisite: a middle-level course in Hebrew or Hebrew exegesis. Course may be repeated.
- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2015–2016; Mr. Rainey
Fall Semester, 2016–2017; Staff

OT5020 Biblical Theology I (Old Testament)
This seminar will consider a number of recent proposals and issues in the theological and ethical study of the Old Testament relating to God, humans and the world. We will reflect on the character of God, the search for coherence within the diversity of biblical traditions, the relationship of history and faith, the interplay of ideology and theology, the contributions of feminist, liberationist, Jewish and postcolonial perspectives, and the role of wisdom and creation in Old Testament theology.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2015–2016; Mr. Olson

OT5025 Near East Background-Israelite Religion
A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2016–2017; Mr. Dewrell

OT5041 History of Ancient Israel and Judah
An examination of the history of the Levant from the end of the Late Bronze Age to the Persian era, focusing on the kingdoms of Israel and Judah. Proceeding chronologically, we will survey topics essential to obtaining a broad overview of the important rulers, political events, economies, and cultural developments of this time. Archaeological and written evidence, both biblical and extra-biblical, will be utilized. Since understanding and reconstructing history frequently involves the interpretation of complex and elusive evidence, and the interpretation of such evidence is often debated, attention will be paid to historiography and the sources that have been used to reconstruct and analyze this history, particularly the challenges involved in using the Bible as a historical resource. The format of this course will be primarily lecture with group discussion of articles.

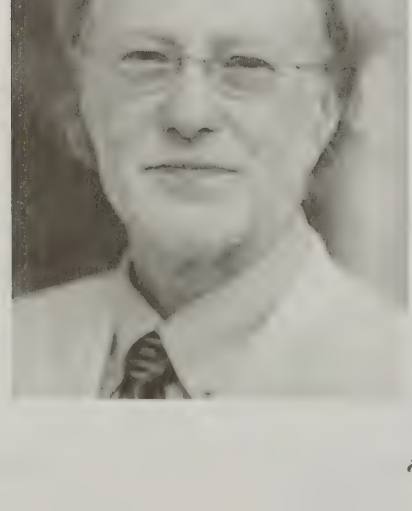
- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2015–2016; Ms. Erin Fleming

OT5045 Aramaic Survey
A brief introduction to the general grammar of Aramaic, followed by an inductive survey of a variety of Aramaic dialects (e.g. Biblical Aramaic, Old Aramaic, Official Aramaic, Targumic Aramaic, Palmyrene), with special attention to the distinct features of each.

- Prerequisites: OT11512 and one Hebrew exegesis course or permission of the instructor.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester 2015–2016; Mr. Dewrell



Dale C. Allison
Richard J. Dearborn Professor of New Testament Studies

OT5050 Historical Hebrew
An introduction to the study of the historical development of Classical (Biblical) Hebrew.

- Prerequisites: OT1152 and at least one course in Hebrew exegesis.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2016–2017; Staff

OT5054 Ugaritic
Introduction to the language and literature of ancient Ugarit.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2016–2017; Staff

OT5096 Northwest Semitic Epigraphy
A graduate seminar introducing students to the study of inscriptions in Hebrew and the related languages of Syria-Palestine, especially Moabite, Ammonite, Phoenician, and Aramaic. This course is limited to Ph.D. students; other students may enroll with permission of the instructor.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2016–2017; Staff

OT5100 Literary Approaches to Old Testament Interpretation
A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. 3 credits.
Spring Semester, 2016–2017; Mr. Olson

Ph.D. Seminars

OT9010 Near Eastern Backgrounds to Israelite Religion
A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. 3 credits.
Fall Semester, 2016–2017; Mr. Dewrell

OT9020 Biblical Theology I (Old Testament)
This seminar will consider a number of recent proposals and issues in the theological and ethical study of the Old Testament relating to God, humans and the world. We will reflect on the character of God, the search for coherence within the diversity of biblical traditions, the relationship of history and faith, the interplay of ideology and theology, the contributions of feminist, liberationist, Jewish and postcolonial perspectives, and the role of wisdom and creation in Old Testament theology. Designed for Ph.D., Th.M., and advanced M.Div. students. 3 credits.
Fall Semester, 2015–2016; Mr. Olson

OT9041 History of Ancient Israel and Judah
An examination of the history of the Levant from the end of the Late Bronze Age to the Persian era, focusing on the kingdoms of Israel and Judah. Proceeding chronologically, we will survey topics essential to obtaining a broad overview of the important rulers, political events, economies, and cultural developments of this time. Archaeological and written evidence, both biblical and extra-biblical, will be utilized. Since understanding and reconstructing history frequently involves the interpretation of complex and elusive evidence, and the interpretation of such evidence is often debated, attention will be paid to historiography and the sources that have been used to reconstruct and analyze this history, particularly the challenges involved in using the Bible as a historical resource. The format of this course will be primarily lecture with group discussion of articles. Designed for Ph.D students. 3 credits.
Spring Semester, 2015–2016; Ms. Erin Fleming

OT9090 Old Testament Research Colloquium
Set to meet six times over two semesters, this graduate seminar will provide participants with opportunities to explore various aspects of Old Testament research through papers, prepared responses, and discussions. The goal of the seminar is to foster scholarly research and discourse that is creative, rigorous, and collegial. Yearlong course. 2 credits, one credit each semester. S/U only.
Fall and Spring Semesters, 2015–2016; Staff
Fall and Spring Semesters, 2016–2017; Staff

OT9100 Literary Approaches to Old Testament Interpretation
A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. 3 credits.
Spring Semester, 2016–2017; Mr. Olson

New Testament

Introductory Courses

NT1151 and NT1152 Introduction to New Testament Greek
A yearlong introduction to the elements of New Testament Greek with emphasis on the mastery of forms, basic vocabulary, and syntax. Selected portions of the Greek New Testament are read in the second semester. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be taken before registering for the second semester of the course.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits (each semester).

Fall and Spring Semesters, 2015–2016; Ms. Bowens and Ms. Christina Harker
Fall and Spring Semesters, 2016–2017; Ms. Bowens and Staff

NT1152 Introduction to New Testament Greek—Summer
An introduction to the elements of New Testament Greek, with an emphasis on mastering forms, basic vocabulary, syntax, and reading the Greek New Testament. Standard reference works for biblical exegesis will be presented.

- 6 credits.

Summer, 2015; Ms. Melanie Howard
Summer, 2016; Staff

NT1153 Greek Translation
Designed to enable students to acquire and maintain proficiency in the reading of Hellenistic Greek. Readings will come primarily from the Greek Bible, but will also include selected extra-biblical texts.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Pass/D/Fail.
- Prerequisite: NT1152 or permission of the instructor.
- 1 credit.

Fall Semester, 2015–2016; Mr. Nathan C. Johnson
Spring Semester, 2015–2016; Mr. Nathan C. Johnson
Fall Semester, 2016–2017; Staff
Spring Semester, 2016–2017; Staff

NT2101 Introduction to the New Testament
This course will provide an introduction to the New Testament by (1) developing a basic knowledge of the New Testament writings with respect to their literary and theological characteristics, (2) providing insight into the cultural and religious matrix of early Christianity, (3) introducing the academic study of the New Testament and the art and methods of exegesis. A consistent concern throughout will be the integration of exegesis, theology, and life in Christ.

- This course is required of all M.Div. , M.A. and MA(TS) students in their first year.
- 3 credits.

Spring Semester, 2015–2016; Mr. Allison and Mr. Parsenios
Spring Semester, 2016–2017; Mr. Allison and Mr. Black

General Electives and Theme Courses (Courses that do not fulfill close reading of the text requirement.)

NT3223 Hermeneutics and the History of Interpretation
This course is designed to help students think critically and theologically about the Bible by exploring the different ways in which a number of important texts and themes have been interpreted throughout Christian history. By looking at the exegetical history of controversial texts and topics students will learn to appreciate the profound questions that attend moving from historical-critical exegesis to contemporary application. In each class we will (a) look at a number of related biblical texts, (b) consider the history of their interpretation, (c) attempt to understand that history of interpretation in terms of wider cultural and theological currents,

and then finally (d) discuss and evaluate various contemporary readings. Topics will include women, hell, Christology, and resurrection.

- This course does not fulfill the "close reading of the text" requirement.
- Prerequisites: OT2101 and NT2101.
- Enrollment is limited to twenty-five students.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Allison

NT3232 What is "Love"?

What is love? This class critically examines the diversity of relationships represented by love, as expressed in biblical passages like Lev. 19, 1Cor. 13, and the commandment of love in the Gospel of John. To what extent is love (ahava, hesed, eros, agape, philia), according to our biblical traditions, the foundation of hope? The course begins with a search for comprehending love from Plato to Fromm and will include a component on preaching (e.g., How can we preach love of enemies today?).

- This course does not fulfill the "close reading of the text" requirement.
- Prerequisites: OT2101 and NT2101.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Charlesworth

NT/TH3251 The Historical Jesus and Christology

A critical and constructive exploration of issues generated by the so-called quest for the historical Jesus, including implications for doing Christology in our current cultural and ecclesiological contexts. Paying close attention to the first-century context, the course will cover a range of scholarly approaches with an emphasis on helping students engage in constructive theological reflection on the doctrine of the person and work of Jesus Christ.

- This course fulfills the doctrine/figure requirement in theology or fulfills the general distribution requirement in theology.
- This course does not fulfill the "close reading of the text" requirement but does fulfill a New Testament department distribution requirement.
- Prerequisites: NT2101 and TH2100.
- 3 credits.

Fall Semester 2015–2016; Mr. Allison and Mr. Johnson

NT3285 African-American Pauline Hermeneutics

Pauline language and tradition have impacted the lives of many African-Americans in terms of religious thought and experience. Yet this community's relationship with Paul is a complicated one and this course provides the opportunity to explore the complex nature of that relationship. African-American Pauline hermeneutics involves recognizing the rejection of Paul by some and examining the adoption and adaptation of Pauline language by others. By reading texts that range from ex-slave narratives to contemporary sermons and writings, students will engage in thorough analyses of the varied appropriations of Pauline scripture among African-Americans.

- This course does not fulfill the "close reading of the text" requirement.
- Prerequisite: NT2101.
- 3 credits.

Fall Semester 2015–2016; Ms. Bowens

NT3290 New Testament Apocrypha and Pseudepigrapha
An introduction to hymns, gospels, acts, and apocalypses that were considered authoritative by many early Christians. Special focus on the Odes of Solomon, the Gospels of Mary, Peter, and Thomas, as well as the Acts of Thomas, the Apocalypses of Thomas, Peter, and Paul. Consideration will be given to how these documents help us understand the variety of early Christian traditions and their place in the development of the New Testament canon.

- This course does not fulfill the "close reading of the text" requirement.
- Prerequisite: NT2101.
- 3 credits.

Fall Semester, 2016–2017; Mr. Charlesworth

English Exegesis courses that fulfill "close reading of the text" requirement

NT3305 The Bible and Religious Experience
The Bible is full of accounts of extraordinary religious experiences—speaking in tongues, miraculous healings, answers to prayer, unexpected conversions, inspired dreams, visions of angels, supernatural auditions, etc. Christian history is also full of such things, which continue to play a role in many contemporary Christian circles. This class is an attempt to think in an informed, critical manner about such religious experiences in the light of Scripture, tradition, and modern knowledge. Each class will look at a collection of biblical texts and at what important theologians and modern scholars have said about those texts; this will then be followed by discussion of interpretations and applications in the light of modern knowledge.

- Enrollment is limited to twenty students.
- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT2101.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Allison

NT3310 Paul the Pastor
This exegetically based course will focus on particular texts in the Pauline letters and particular circumstances in the Pauline communities in order to clarify and reflect on the pastoral work of the Apostle Paul. Special prominence will be given to the Pauline homilies of John Chrysostom, who often interpreted Paul's letters by reflecting on the character and work of Paul as a shaper of communities and as a guide in moral formation. We will also attend to the manner in which Paul relies on, but also transforms, ancient patterns of moral formation.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT2101.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Mr. Parsenios

NT/TH3310 Jews and Judaism in Christian Scripture, Preaching and Theology
Exploration of the portrayal of Jews and Judaism in Christian scripture, preaching, and theology through a critical examination of selected New Testament texts, read within their Jewish milieu, as well as Christian sermons and theological treatises from the second century to the present day. Focal topics include the identity and character of God, the concepts of "election" and "the people of God," the relationship between the church and the Jewish people, and the nature of anti-Judaism and anti-Semitism. The goal is to develop better informed and more reflective preaching, teaching, and writing on these topics.

- This course fulfills the "close reading of the text" requirement and a theology distribution requirement.
- Prerequisite: NT2101 and TH2100.
- 3 credits.

Spring Semester, 2015–2016; Mr. Allison and Ms. Charry

NT3316 Exegesis of the Gospel of John
The Gospel of John holds in tension what appear to be competing theological visions. It expresses, for instance, both high and low Christology, both future and realized eschatology, both positive and negative evaluations of Jesus' "signs," etc. Interpreters often ease this tension by deciding that only one side of each issue represents the "real" thought of John. This course will take seriously the tension, however, not by erasing it, but by demonstrating how the apparently tensive elements force one to a higher level of theological reflection. We will also reflect on how the gospel's literary qualities contribute to its unique theological expression.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT2101
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Parsenios

George L. Parsenios
Associate Professor of New Testament

NT3318 English Exegesis of the Epistle to the Galatians
Reading and exegesis of the entire letter in English. Special attention will be given to the significance of the inclusion of the Gentiles into the church, the nature of justification, and the apocalyptic dimensions of Paul's thought.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101.
- 3 credits.

Spring Semester, 2015–2016; Ms. Christina Harker

NT3341 Prayer in the New Testament
An exploration of the forms, directions, and theological bases of prayer in the New Testament, with attention to its Jewish origins, patristic developments, and significance for the contemporary church.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: course NT2101
- Pass/D/Fail.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Black

NT/TH3350 Theological Exegesis of John's Gospel
Exegesis of selected portions of the Fourth Gospel pertinent to consideration of Johannine theology. Among the problems to be considered are the following: the identity of Jesus Christ, the problem of his pre-existence, the father-son relation, the I AM sayings, the Paraclete sayings, women in John's Gospel, John's use of scripture, the role played by his theology in the canon of the gospels (i.e. consideration of comparative issues), and the relationship between literary form and theological content.

- Course fulfills the "close reading" requirement or a New Testament distribution requirement.
- Course fulfills a theology department distribution requirement.
- Prerequisites: NT2101 and TH2100.
- 3 credits (Capstone course)

Fall Semester, 2016–2017; Mr. McCormack and Mr. Parsenios

Language Exegesis Courses that fulfill "close reading of the text" requirement

NT3400 Introduction to New Testament Exegesis
An introduction to exegetical methods by means of translation and interpretation of selected passages from the Greek New Testament, with attention to the place of critical biblical study in the church's ministry.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT1152.
- 3 credits.

Fall Semester, 2015–2016; Ms. Christina Harker
Fall Semester, 2016–2017; Ms. Bowens

NT3406 Greek Exegesis of the Gospel According to Mark
A study of the earliest gospel, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Black

NT3408 Greek Exegesis of the Gospel According to Luke
A study of the Third Gospel in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Black

NT3411 The Parables of Jesus
An exegetical and theological study of the parables in Mark, Matthew, and Luke, with attention to their historical setting, theological emphases, and hermeneutical implications.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Black

NT3414 Greek Exegesis of Romans
An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Charlesworth

NT3415 Greek Exegesis of The Johannine Epistles
A close analysis of the three epistles of John, with attention to a broad range of historical, literary, and theological issues designed to illuminate the importance of these epistles for Christian faith and life.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT2101 and NT1152.
- 3 credits.

Spring Semester, 2016–2017; Mr. Parsenios

NT3416 Greek Exegesis of 1 Corinthians

The Corinthian Christians struggle to be the Body of Christ while continuing to live each day within the body politic of first century Corinth. As they navigate between their new lives and old, they are divided on issues related to eschatology, spiritual gifts, boundaries between believers and non-believers, and many other matters. 1 Corinthians will be read as a call to concord in response to the divisions in Corinth, and our consistent concern will be to interpret this theologically rich letter as a tool of pastoral care and moral formation.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: course NT2101 and NT1152.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Parsenios

NT3460 Ancient Artifacts, Texts, and Symbolism: A Re-examination of Christian Origins

In this seminar, ancient artifacts dating from 4,000 BCE to 200 CE will be examined in class as we attempt to enter the world that produced Isaiah, the Qumranites, Jesus, Paul, and the Evangelists. Coins will be held as we seek to appreciate how political powers expressed dominance with images and values. Animal images will be examined as we attempt to interpret what the artists may have intended and what those who viewed them assumed they could mean. Besides select biblical texts, Josephus's historical works, and some of the Pseudepigrapha and Dead Sea Scrolls will be read. Such explorations in the phenomenology of first-century culture, and an awareness of how symbology transcends particulars, will help the student to understand humanity and not only the concept of the incarnation but the precursors to the belief in ascensions to another world. In the process, the phenomology of language will become apparent as we attend to the symbolic world of those behind and in the biblical stories.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101, NT1152.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Charlesworth

Lisa M. Bowens
Assistant Professor of New Testament

NT3470 Jesus and the Dead Sea Scrolls
An intensive reading of the Gospels and the Dead Sea Scrolls (in Hebrew and English) to seek to comprehend Jesus' context and a deeper meaning of his life and message. Do some Dead Sea Scrolls provide keys for understanding Jesus' relation with John the Baptizer? Do they help us comprehend some of Jesus' difficult teachings? Consideration will be given to preaching in light of the historical Jesus.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101, OT1152, and NT1152.
- 3 credits. (Capstone course)

Spring Semester 2016–2017; Mr. Charlesworth

NT3471 The Dead Sea Scrolls
A study of the paleography and theology of the Dead Sea Scrolls, and an examination of the history and archaeology of the Qumran Essenes. Portions of the major scrolls will be read from photographs. Enrollment by permission of the instructor.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and OT1152.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Charlesworth

NT/OT3480 Biblical Theology and the Practice of Ministry
Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel.

- This course fulfills the "close reading of the text" OT requirement for students who have completed Hebrew, or NT requirement for students who have completed Greek.
- Prerequisites: OT2101, NT2101, OT1152 or NT1152, and at least one course in biblical exegesis.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Mr. Black

Advanced Electives Courses (courses that do not fulfill Biblical Studies Department distribution requirement)

EF/NT5010 Church Planting and Revitalization
A capstone seminar for students with experience in new church development or church revitalization. Focuses on knowledge and skills in leadership, relational evangelism, team-building, and resource development in starting or revitalizing congregations. Students will engage selected New Testament texts and utilize these texts as resources for discipleship models and for building community. Emphasis given to the integration of experience, theory, and practice.

- Yearlong course.
- This course does not fulfill any department distribution requirement.
- Permission of the instructors required for enrollment.
- 3 credits for the year. (1.5 credits each semester.)

Fall and Spring Semesters, 2015–2016; Ms. Bowens and Mr. Osmer

NT5020 Biblical Theology II

A review of the history of research and the background of major theological concepts, an examination of diverse New Testament theologies, and a search for the heart of biblical theology.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. and Th.M. students: permission of the instructor.
- 3 credits.

Spring Semester, 2015–2016; Mr. Black

NT5021 Earliest Christianity in Its Greco-Roman Context

Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources.

- Enrollment is open to Ph.D. candidates in Biblical Studies; M.Div. and Th.M. students may enroll with permission of the instructor.
- 3 credits.

Fall Semester, 2015–2016; Mr. Parsenios

NT5050 Early Judaism

What can be known about life, thought, and hope in Early Judaism (300 BCE–200 CE)? A study of the major Jewish compositions during this period in search of a better perception of the Judaism of Hillel and Jesus. Historical, archaeological, sociological, and theological perspectives will be placed in conversation with literary readings of works that figured prominently in Jewish thought. Focus on development of messianic ideas and beliefs about resurrection from the dead. The student will better appreciate the diversity within Judaism of this period and explore what unified most Jews.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor is required.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Charlesworth

NT5040 Advanced Greek Reading

Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Classical and Hellenistic periods.

- Enrollment is open to Ph.D. candidates in Biblical Studies; M.Div. and Th.M. students may enroll with permission of the instructor.
- This course does not fulfill Biblical Studies Department distribution requirement.
- 3 credits.

Fall Semester, 2016–2017; Mr. Parsenios

NT5950 The Gospel of Matthew
This class will involve detailed examination of selected portions of Matthew, with a focus on the history of interpretation and the contributions of modern scholarship. Special emphasis will be given to the passion narrative and the Sermon on the Mount. The course is designed to increase the students' knowledge of Matthew, to introduce them to the history of its interpretation throughout the last 2,000 years, to acquaint them with modern critical scholarship on Matthew, and to encourage them to reflect on the meaning of Matthew for their own lives and contemporary society.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisites for M.Div. and Th.M. students: NT2101, NT1152, and permission of the instructor.
- 3 credits.

Fall Semester, 2016–2017; Mr. Allison

Ph.D. Seminars

NT9019 The Dead Sea Scrolls
An intensive study of the Dead Sea Scrolls in relation to archaeology, scribal practices, paleography, "biblical" manuscripts, "apocrypha and pseudepigrapha," the Greek manuscripts, biblical interpretation, history of the Yahad, sectarian compositions, sapiential texts, gender, magic and the demonic, prayer, liturgy, calendar, and halakah. 3 credits.
Spring Semester, 2016–¬2017; Mr. Charlesworth

NT9020 Biblical Theology II
A review of the history of research and the background of major theological concepts, an examination of diverse New Testament theologies, and a search for the heart of biblical theology. 3 credits.
Spring Semester, 2015–2016; Mr. Black

"Chip" Dobbs-Allsopp
Professor of Old Testament

cat1516

NT9021 Earliest Christianity in Its Greco-Roman Context
Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources. 3 credits.
Fall Semester, 2015–2016; Mr. Parsenios

NT9028 Hellenistic Jewish Texts
This course is a Greek reading course. It will involve weekly in-class translation and discussion of portions of a number of Greek Jewish texts including the Septuagint, the Testament of Abraham, the Testament of Job, the Testament of Solomon, Fourth Baruch, and Josephus. The aim of the class is to improve the students' understanding of early Judaism as well as their Greek skills. 3 credits.
Spring Semester, 2016–2017; Mr. Allison

NT9049 Studies in Mark
A review of recent Markan research and investigation into selected issues of literary analysis, theological interpretation, and historical reconstruction. 3 credits.
Fall Semester, 2015–2016; Mr. Black

NT9050 The Gospel of Matthew
This class will involve detailed examination of selected portions of Matthew, with a focus on the history of interpretation and the contributions of modern scholarship. Special emphasis will be given to the passion narrative and the Sermon on the Mount. The course is designed to increase the students' knowledge of Matthew, to introduce them to the history of its interpretation throughout the last 2,000 years, to acquaint them with modern critical scholarship on Matthew, and to encourage them to reflect on the meaning of Matthew for their own lives and contemporary society. 3 credits.
Fall Semester, 2016–2017; Mr. Allison

Heath Dewrell
Assistant Professor of Old Testament

Departmental Faculty

Dale C. Allison Jr., Richard J. Dearborn Professor of New Testament Studies. MA, Duke University; PhD, Duke University. His research and teaching interests include the historical Jesus, the canonical Gospels, especially Matthew, early Jewish and Christian eschatology, inner-biblical exegesis, the Jewish Pseudepigrapha, and the history of the interpretation and application of biblical texts. (Presbyterian)

Carl Clifton Black II, Otto A. Piper Professor of Biblical Theology. MA, University of Bristol (U.K.); MDiv, Emory University; PhD, Duke University. His interests include the Synoptic Gospels, particularly Mark, theology of the Old and New Testaments, Greco-Roman rhetoric, and the history of scriptural interpretation. (United Methodist)

Lisa Marie Bowens, Assistant Professor of New Testament. MSBE, MLIS, University of North Carolina at Greensboro; MTS, ThM, Duke Divinity School; PhD, Princeton Theological Seminary. Her particular interests include 2 Corinthians, the letters of Paul, the relationships between epistemology, cosmology, and anthropology in the Pauline correspondence, elements of discipleship in the gospels, exegetical methods, and New Testament interpretation. (Pentecostal)

James Hamilton Charlesworth, George L. Collord Professor of New Testament Language and Literature. BD, Duke University Divinity School; PhD, Duke University Graduate School; E.T., Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (United Methodist)

Heath Daniel Dewrell, Assistant Professor of Old Testament. MAR, Yale Divinity School; PhD, Johns Hopkins University. His teaching and research interests include the history of Israelite religion, the ancient Near Eastern context of the Old Testament, the Hebrew prophets, and Semitic languages and literature. (Episcopalian)

Frederick William Dobbs-Allsopp, Associate Professor of Old Testament. MDiv, Princeton Theological Seminary; PhD, Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and post-modern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

Jacqueline Evangeline Lapsley, Associate Professor of Old Testament. MA, University of North Carolina, Chapel Hill; MDiv, Princeton Theological Seminary; PhD, Emory University. Her primary research and teaching interests include literary and theological approaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Presbyterian)

Dennis Thorald Olson, Professor of Old Testament. MDiv, Luther Seminary; MA, MPhil, PhD, Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

George Lewis Parsenios, Associate Professor of New Testament. MDiv, Holy Cross Greek Orthodox School of Theology; PhD, Yale University. His research and teaching interests include the Johannine literature, the interaction between early Christianity and classical culture, and patristic hermeneutics, particularly in the interpretation of the Gospel of John. (Greek Orthodox)

Brian Rainey, Assistant Professor of Old Testament, MDiv, Harvard Divinity School; PhD, Brown University. His research and teaching interests include ethnicity in the Old Testament and the ancient Near East, gender and sexuality in the Old Testament, and biblical hermeneutics. (Episcopalian)

Adjunct Faculty

Erin E. Fleming, PhD, Johns Hopkins University. MDiv, Union Theological Seminary, NY. Her research and teaching interests include Hebrew Bible and gender & sexuality in the Old Testament. (Reformed Church in America)

Christina Harker, PhD, Yale University. MA, Durham University, England. Her research and teaching interests include Early Christianity, Postcolonialism, and Feminist Criticism. (Quaker)

Graduate Instructors

Ryan M. Armstrong, PhD Candidate, Princeton Theological Seminary. MA, Hebrew University of Jerusalem. ThM, MDiv, Southeastern Seminary. His research and teaching interests include biblical literature, especially Psalms and the Book of Job, Semitic philology, and the history of biblical interpretation. (Baptist)

Melanie Howard, PhD, Princeton Theological Seminary. MTS, University of Notre Dame. Her research and teaching interests include the Gospel of Mark, motherhood, and childhood. (Mennonite)

Nathan C. Johnson, PhD candidate, Princeton Theological Seminary. MDiv, Western Theological Seminary. His research and teaching interests include New Testament studies and Missional Hermeneutics. (Reformed Church in America)

John Lewis, PhD Candidate, Princeton Theological Seminary. MDiv, Princeton Theological Seminary. His research and teaching interests include Old Testament studies , biblical poetry and poetics,and North West Semitic languages. (Episcoplian.)

History and Ecumenics

Professors: Afeosemime (Afe) Adogame**, Kenneth Appold, Elsie A. McKee (chair), Kathleen E. McVey+, James H. Moorhead**, Setri Nyomi, Paul E. Rorem
Associate Professors: James C. Deming, Yolanda Pierce, Richard Fox Young**
Assistant Professor: Raimundo C. Barreto Jr.
** On leave fall semester
+ On leave both semesters

Church History

Early/Medieval

CH1100 Survey of Early and Medieval Church History
The life and thought of the Christian church from the apostolic period to the eve of the Reformation. Lectures and group discussions of brief writings representative of major movements and doctrinal developments. Designed as an orientation to the shape of the whole tradition in its social setting.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Fall Semester, 2015–2016; Mr. Rorem
Fall Semester, 2016–2017; Ms. McVey

CH3212 Introduction to the Christian Mystical Tradition
An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, and interpretations of primary sources.

- This course fulfills the early/medieval church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Rorem

CH3215 Syriac Christianity and the Rise of Islam
The history of Christianity in the Syriac-speaking world from the Apostle Thomas through the early Islamic period. Living at the eastern boundaries of the Roman Empire, at the edge of Arabia, and in the Persian Empire, Syriac Christians lived in a multicultural and multi-religious context. Course themes include early Jewish Christianity, theology through poetry and hymns, female theological language, Christology and biblical interpretation, early missions to India and China, the possibility of Christian influence on the Qur'an and nascent Islam, and life under early Muslim rule.

- This course fulfills the early/medieval church history requirement.
- Pass/D/Fail.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Ms. McVey

CH3217 Christian Women in the World of Late Antiquity
This course will begin with a broad view of women in Greco-Roman antiquity, their social, economic, and political condition as well as their religious roles. We will also consider their portrayal in the visual arts and drama. Then we will turn our attention to Christian women over the period from the beginnings of Christianity to the mid-sixth century, C.E. In our study of Christian women we will focus on five general themes: 1) prominent Christian women whose actions or writings have been preserved, 2) attitudes of Christian theologians and church leaders toward women, 3) offices or leadership roles available to Christian women, and 4) piety and religious practice associated particularly with women, and 5) the use of gender-specific language for God.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Spring Semester, 2016–2017; Ms. McVey

CH3218 Women Leaders of the Medieval Church
A survey of specific women who influenced medieval Christianity: abbesses, educators, playwrights, mystics, reformers, mothers, legends, monarchs, martyrs, composers, saints, and other theologians.

- This course fulfills the early/medieval church history requirement.
- Pass/D/Fail.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Rorem

CH3221Augustine's Confessions/Influence
The life and thought of St. Augustine of Hippo, with special attention to his Confessions. Influential theological themes of Augustine's overall work will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the Confessions, examination, and research paper.

- This course fulfills the early/medieval church history requirement.
- Pass/D/Fail.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Rorem

CH3225 Muslims and Christians from Muhammad to Luther
A survey of the various facets of the relationship between Islam and Christianity from Muhammad to the Reformation. Special attention to the Qur'an and to other writings of Islamic tradition. Consideration of the intellectual and cultural exchanges as well as the Christian attempts at missions and the Crusades. Lectures, videos, discussion of primary sources, field trip, and research paper.

- This course fulfills the early/medieval church history requirement.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Mr. Rorem

CH3230 Early Christian Art, Architecture, and Worship
This course is an introduction to the study of the material culture – e.g., painting, sculpture, textiles, architecture, and iconography – of the early church, especially in the context of worship. Study of artifacts and monuments will be coordinated with readings from early texts that either describe worship or were used in worship (prayers and hymns). Secondary readings will address interpretative issues, such as iconography and social and cultural contexts. The course presumes basic familiarity with Christian history in the first six centuries; students without that background will be expected to read sections from a required textbook to supplement weekly course assignments. This course is meant especially to provide access to historical materials and methods for those students more oriented to the practice and performance of worship and/or to visual, aural, and material culture.

- This course fulfills the early/medieval church history requirement.
- 3 credits. (Capstone course)

Spring Semester 2016–2017; Ms. McVey

CH3240 Christian Iconography (Early and Medieval)
This course explores avenues of interpreting theologically the phenomenon of Christian visual art in its historical context (early and medieval). Topics to be considered include the exegetical history of the Second Commandment, the rise of early Christian art, the theology of icons, the sources and principles of Christian iconography. Lectures (general and specific), discussions of texts and specific works of art, field trips.

- This course fulfills the early/medieval church history requirement.
- Enrollment limited to twenty-five students.
- 3 credits.

Fall Semester, 2015–2016; Mr. Karlfried Froehlich

CH3255 Early and Medieval Church History via Hymn Texts
An overview of early and medieval church history, making special use of hymn texts to illustrate major movements, doctrines, cultures, and individuals. Lectures, small group discussions, readings from traditional textbooks and a hymnal.

- This course fulfills the early/medieval church history requirement.
- 3 credits. (Capstone course)

Spring Semester 2016–2017, 3 credits, Mr. Paul Rorem

CH/EC3250 Ethiopian Church History (Pre-modern)
An overview of Christianity in Ethiopia from its beginnings (fourth century) to the early modern period (sixteenth century), covering general church history, biblical sources and traditions, doctrine, liturgy, art, and architecture, including relationships to Judaism, Coptic and Syriac traditions, Jerusalem, and Western Europe.

- This course does not fulfill the early/medieval church history requirement.
- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: CH1100 or equivalent.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Rorem

CH5223 The Theological Legacy of the Dionysian Forgery
An investigation of the Pseudo-Dionysian writings and their influence on Christian theology and spirituality, especially medieval mysticism. Attention will also be given to medieval angelology, theological aesthetics (including Gothic architecture), ecclesiastical hierarchy, Thomas Aquinas and scholastic philosophy, negative (apophatic) theology, and liturgical commentaries. Coursework will include lectures, discussions of readings, and a research paper or oral exam.

- This course does not fulfill the early/medieval church history requirement.
- Prerequisite: CH1100, or a course in early church history.
- Pass/D/Fail.
- 2 credits.

January Term, 2015–2016; Mr. Rorem

Reformation

CH1120 Survey of Reformation History
This course provides an introductory survey of the Reformation in Europe. Looking at major trajectories of church and religious reform in a broad range of regions and nations, the course will examine different social, economic, and political contexts and agendas, key personalities, and major theological issues that emerged during this time of upheaval. Focus will be both on continuities with medieval reform movements and innovations introduced during the sixteenth century. The course will include Lutheran, Reformed, Radical, and Catholic trajectories of the Reformation.

- This course fulfills the Reformation church history requirement.
- 3 credits.

Spring Semester, 2016–2017; Mr. Appold

CH/OT3205 The English Bible in the Sixteenth Century
Scripture in the language of the people was one of the key demands of Protestant reformers; it was not a new concept but in some places, like England, it was a very controversial idea. The course traces the (hi)story of the translation of the Bible into English, from the late medieval Lollards through to the King James Bible, with the various English bibles from the period (especially from the sixteenth century) serving as a primary lens through which to examine critical questions about the English Reformation—questions of the Bible and translation; literary and theological factors; liturgical and devotional uses; political and ecclesiastical contexts; etc.

- This course fulfills the Old Testament distribution requirement, but it does not fulfill "close reading of the text" requirement.
- This course fulfills the Reformation church history distribution requirement.
- Prerequisite: OT2101.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Dobbs-Allsopp and Ms. McKee

CH3315 The Theology of John Calvin
Central to traditional understanding of Calvin is the Institutes of the Christian Religion in its final version (1559). Besides shifting attention to the early Institutes (1536, 1541), this course engages with Calvin's equally important exegetical writings (commentaries, sermons) and the wide range of his ecclesial and pastoral writings (liturgies, music, catechisms, letters, etc.) in the context of his work as a pastor and preacher as well as reformer and teacher.

- This course fulfills the Reformation church history requirement.
- Prerequisite: studies in Reformation history or theology.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. McKee

CH3320 Martin Luther and the German Reformation
This course offers an introduction to the German Reformation, with particular focus on Martin Luther's contributions in thought and work. Emphasis will be on the history of key events and developments, their implications for the public and institutional life of the early-modern church as well as on personal piety, and on understanding Luther's theological writings.

- This course fulfills the Reformation church history distribution requirement.
- 3 credits.

Fall Semester, 2016–2017; Mr. Appold

CH3345cr Church-State Relations from Middle Ages through Reformation
This course traces the development of church-state relations in Europe from the eleventh through the sixteenth centuries, focusing in particular upon the rise of the papacy as a centralized instrument of power and authority, and on various counter-developments, up to and including the most radical of these at the time of the Reformation. The course will analyze both the historical developments themselves and the theological doctrines that facilitated or criticized them.

- This course fulfills the Reformation church history requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Appold

CH3350 Radical Reformation
An examination of radical sixteenth-century religious movements with particular emphasis on their social views and theology. Focusing on a selection of primary and secondary sources, the course will include studies of the Anabaptists, the Peasant Movement, Unitarians, Christian Communists, and so-called Enthusiasts and Spiritualists, assessing their long-term importance for church history and their legacy for contemporary Christianity.

- This course fulfills the Reformation church history distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Appold

EC/CH3380 East Asian Christianity 1500–1800
This course examines the Christian missions to East Asia (including China, Japan, Korea, and Southeast Asia) between 1500 and 1800. Topics will include the historical, cultural, and social contexts of those missions, their connection to European Christianity and to the European Reformation, the dynamics of indigenization and Christianization, their relation to other religions in the area, and the importance of this period for the long-term emergence of distinctively Asian Christian cultures.

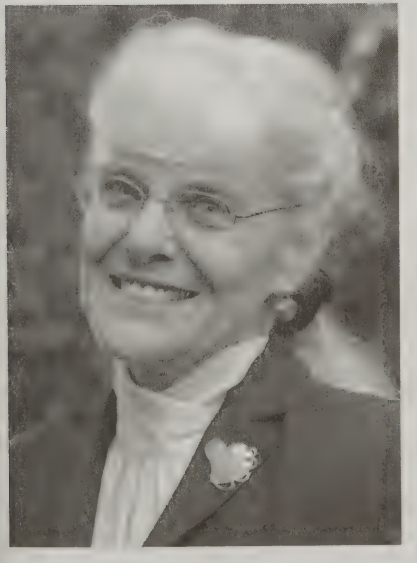
- This course fulfills either the Reformation church history OR the mission, ecumenics, history of religions, sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2016–2017; Mr. Appold

CH3525cr The Dutch: From Reformation to Enlightenment
This course raises issues concerning the long-term development of capitalism, commerce and globalization, encouraging critical reflection by examining these phenomena in a seminal historical case study. This course studies the conflict-laden Reformation in the Low Countries, including both the Dutch Revolt against Catholic Spanish occupation and the subsequent establishment of a Reformed social order and budding international empire in the Dutch Republic. Areas of study will include theology, philosophy, social history, and cultural history, with some focus on art of the Dutch Golden Age.

- This course fulfills the Reformation church history requirement.
- This course fulfills the general requirement for Christian responsibility in the public realm.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Appold



Elsie A. McKee
Archibald Alexander Professor of Reformation Studies and the History of Worship

CH1130 Survey of Christianity Since the Reformation
Survey of major trends and movements, including the planting of Christianity in the Americas, the evangelical awakenings, the Enlightenment, the impact of political revolutions, Christianity and changing gender roles, African American Christianity, the modern missionary movement and ecumenism, the emergence of theological liberalism and biblical criticism, the fundamentalist controversy, the rise of Pentecostalism, the changing place of Christianity in European and American societies in the twentieth century, and the re-centering of world Christianity to the global South in the twenty-first century.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Deming

CH3451 Popular Religion and Popular Culture in Modern Europe
A social and cultural approach to the history of modern European Christianity, with attention to popular religious practices and attitudes toward issues such as religion and gender roles and familial organizations, poverty, disease, death, and superstition.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Deming

CH3464cr Church and Poverty in Modern Europe
"The poor will be with you always." From its very beginnings the church in all its traditions has struggled with the meaning and application of this saying. This course will examine ways the churches of modern Europe have attempted to interpret the meaning of poverty and minister to the poor throughout a time of rapid and far-reaching social, economic, and religious change. Some of the subjects covered are early modern forms of poor relief, the Industrial Revolution, the evangelical awakening, the "social question" of the nineteenth century, Christian Democracy, and the welfare state.

- This course fulfills the modern church history requirement.
- This course fulfills the general requirement for Christian responsibility in the public realm.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Deming

CH3512 European Evangelicalism
The development and spread of evangelical Protestantism in eighteenth- and nineteenth-century Europe. Examination of the historical context for renewal; the influence of German pietism, the Moravians and the Herrnhut diaspora; the careers of Whitefield and Wesley and the development of Methodism; the evangelical expansion that followed the conclusion of the French Revolution; and the integration of evangelicalism into the mainstream of European society in the nineteenth century.

- This course does fulfill the Modern history distribution requirement.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Deming

CH3515 Presbyterian History and Theology
History of the Presbyterian tradition, beginning with its roots in Europe and including an examination of its development in the United States from the colonial era to the present. Particular attention is given to the Presbyterian Book of Confessions and the historical context of its various documents.

- This course fulfills the modern church history requirement.
- 3 credits.

Spring Semester, 2016–2017; Mr. Deming and Mr. Moorhead

CH3516 The German Church Struggle
A historical study of the struggle for control of the church in Germany from the Wilhelmine era to the Cold War. Topics covered include the roots of the struggle in pre-1914 Germany, including controversies over socialism and the role of anti-Semitism in German society, the Great War and the experience of defeat, church/state controversies under the Weimar Republic, the German Christian Faith Movement, the Confessing Church movement, the church in the Nazi state, and the reconstruction of the German church in the shadow of World War II and the Holocaust.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Deming

CH3520 Church, Sports, and Leisure in Modern Europe
Explores the attitudes and interaction of European Christianity to the development and spread of sports and leisure in the modern era. Representative topics are the involvement of religious institutions in early modern festivals, the impact of demographic and economic changes on the structures of church and leisure, the emergence of muscular Christianity, debates about Sabbath observance, commercialization, professionalism, and gender as well as ancillary activities like gambling, drinking, and hooliganism.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Mr. Deming

CH3580 Insiders and Outsiders in American Christianity
An examination of religious groups—including Mormonism, Seventh-day Adventism, Christian Science, the Jehovah's Witnesses, and the Nation of Islam—widely regarded at some time in their histories as deviant or sectarian. Analysis of the groups' religious and cultural origins, subsequent development, distinctive theologies, and their often growing acceptance within the larger society. Students are invited to reflect on the dynamics by which groups get tagged as outsiders or insiders, how those designations sometimes change, and what is at stake in the use of such language.

- This course fulfills the modern church history requirement.
- 3 credits (Capstone course)

Fall Semester, 2016–2017; Mr. Moorhead

CH3620 Women and the History of American Religion
This course is a broad look at the role that women have played in the founding, establishment, and continued expression of a wide variety of religious faiths in America. There will be discussion of specific women figures influential to American religious life and there will also be historical and cultural reflection on the role of gender within religion. This course will specifically focus on women in Judaism, Christianity, and Islam, although students will be encouraged to explore the role of women in other faith traditions. The fields of history, theology, and cultural studies will guide this interdisciplinary and multicultural look at women in American religion.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. Pierce

CH3625 African American Religious History
This course charts the history of religious life among African Americans in their passage from slavery to freedom. It begins with a study of traditional African religions; African retentions in Christianity; and the impact of Western Christianity (Catholicism and Protestantism) on African Americans. The course also examines lesser-known African American religious expressions, including Islam, Santeria, Voodoo, the Black Israelite movement, and Afro-Caribbean magic and folk beliefs. Particular attention will be paid to the issues of slavery, racism, sexism, and institutional oppression within the contemporary African American Christian experience.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Ms. Pierce

CH3630 Pentecostalism in the Americas
This course is an exploration of the history and theology of the Pentecostal and Holiness faith traditions in the Americas. Examining the major movements, historical figures, and roots of the Pentecostal tradition, this course will give particular attention to the operation of race, gender, and class within the Pentecostal context. While considerable attention will be given to the historical origins of the Pentecostal and Holiness movements, there will also be significant time devoted to studying the contemporary outpouring of Pentecostal worship traditions across many denominations and faith traditions.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Ms. Pierce

CH4370 Protestant Renewal in the Age of Pietism
Four generations after the Age of Reformation, and one generation after the end of the Thirty-Years-War, some German Protestant theologians, foremost among them Philipp Jakob Spener from Frankfurt, were deeply worried about the state of Protestantism in Central Europe. Therefore they proposed plans for a renewal of life in Protestant congregations. In particular, they hoped to bring to completion whatever the Reformers of the sixteenth century had left unfinished. As we know in retrospect, Spener and his followers shaped an era in the history of Protestantism, the era of Pietism. This course will draw on primary and secondary sources to investigate the causes, challenges, and reform initiatives of this formative period.

- This course is an elective and does not fulfill any church history requirement.
- 3 credits

Fall Semester 2015–2016; Mr. Hartmut Lehmann

CH4430cr Major African American Religious Intellectual: James Baldwin
This is a texts and contexts course in which a major African American religious intellectual will be examined, along with the historical context of his/her lifetime. In addition to reading extensively in his/her intellectual canon, we will examine film, music, visual art, and popular culture either created by or influenced by the work of this major figure. The person examined will usually not be considered a theologian or religious thinker in the academic sense of the word, but he/she will be a major American intellectual who has a significant body of scholarly work with a primary focus on religion. By pairing popular culture material with intellectual writings, this seminar will consider the fullness of religious faith in the public realm, for consumption by those outside of the church walls. For 2016, James Baldwin will be the religious intellectual considered. We will read some of his political writings, essays, novels, film criticism, and plays. This work will be paired with writings about his historical and social context; reviews of his work; films in which he appeared or is discussed; contemporary marketing materials of his current legacy; and music in which he is prominently featured.

- This course is an elective and does not fulfill any church history requirement.
- This course fulfills the general requirement for Christian responsibility in the public realm.
- 3 credits

January Term, 2015–2016; Ms. Pierce

CH5600 American Christianity: Puritanism to the Civil War
An examination of Puritanism, religious diversity in early North America, the Great Awakening and Evangelical revivals, the Enlightenment, growth of African American religion, development of modern denominational patterns, social reform and the churches, various theologies in a democratizing culture, Roman Catholicism in the young republic, changing gender roles and religion, and slavery and the Civil War in relation to church history.

- This course fulfills the modern church history distribution requirement.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Moorhead

CH5620 American Protestantism after Darwin
An analysis of major religious issues from the Civil War to the 1920s. Topics to be studied include the relationship of science and theology, especially the effect of Darwin's evolutionary theory; biblical criticism; the growth of modernism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Moorhead

CH5630cr American Christians and the Public Order
An overview of American Christians' understanding of their public responsibilities from the colonial era to the present. Topics include colonial church-state arrangements and their legacies, the impact of religious pluralism, and responses to issues such as anti- and proslavery ideologies, women's rights, the Civil War and Reconstruction, the social gospel and the problem of economic inequality, the temperance movement, the wars of the twentieth century, the so-called "American Way of Life," the civil rights movement, the rise of the new religious right, and the role of contemporary mainstream Protestantism in the public arena.

- This course fulfills the modern church history requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Moorhead

Ecumenics

EC1200 Introduction to World Christianity
Despite its ancient claims of universality, in many ways Christianity has been perceived, and taught from a Western perspective. Its propagation has been predominantly portrayed as a movement from the center to the peripheries, from the Global North to the Global South. Now Christianity's current center of gravity is located in Africa. Not only a demographic but also a cultural shift: new expressions of faith & new emphases have emerged in the study of Christianity in Asia, Africa, Latin America, and the Caribbean. This course offers an overview of the development of these world Christianities to familiarize students with these new

voices (Global South & its diaspora), their contexts, and the challenges for Western churches, academia and the wider society.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Fall Semester, 2016–2017; Mr. Barreto

EC1300 Christianity in Africa – Some Trends

"Although new to the African continent, Christianity is growing very fast in Africa". This is a common statement made by many observers of world religious trends. How true is this statement? Through a brief historical survey, the course will explore the experience of Christianity in Africa, establish the veracity of facts of Christianity in Africa and debunk some of the false notions. The course will include cultural and social emerging trends that impact on Christianity in Africa, and how relevant the church is to African issues and challenges. It will provide an opportunity to critically assess the role of African Christianity in ecumenical and multi-religious contexts.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2015–2016; Mr. Nyomi

CH/EC3250 Ethiopian Church History (Pre-modern)

An overview of Christianity in Ethiopia from its beginnings (fourth century) to the early modern period (sixteenth century), covering general church history, biblical sources and traditions, doctrine, liturgy, art, and architecture, including relationships to Judaism, Coptic and Syriac traditions, Jerusalem, and Western Europe.

- This course does not fulfill the early/medieval church history requirement.
- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: CH1100 or equivalent.
- 3 credits.

Fall Semester, 2016–2017; Mr. Rorem

Raimundo C. Barreto Jr.
Assistant Professor of World Christianity

EC/CH3338 Women in African Christianity
Women have played significant and varied roles in Christianity since it came to sub-Saharan Africa. Among them are prophets of African Independent Churches (Nontetha Nkwenkwe, South Africa); theologians, pastors, and ecumenical leaders (Mercy Odoyoye, Ghana; Mary Getui, Nyambura Njoroge, Kenya; Isabel Phiri, Beverly Haddad, South Africa; Monique Misenga, DRC); activists, martyrs, and poets (Leymah Gbowee, Liberia; Anuarite, DRC; Akua Fuma, Ghana); and especially the "ordinary" women who keep the church going. The course explores some of the many faces of women in sub-Saharan African Christianity as they support and lead, building bridges across languages, denominations, cultures, and faiths.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Ms. McKee

EC/HR3340 Islam in America
The course looks at Islam historically to understand how it transcended its original boundaries and became an American religion; it puts a human face on Islam by creating opportunities outside the Seminary for interacting with local immigrant and African American Islamic communities. This course provides an opportunity to learn from interpersonal dialogue what it means to be and become Muslim in today's America; it asks why and how we predispose ourselves to interact and dialogue with our Muslim neighbors; and it scrutinizes various models for responding biblically, theologically, and missiologically to America's fastest-growing but most misunderstood religious minority.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Young

EC/HR3360 Diaspora Christianities in America
Demographers observe that immigrants are usually already Christian before they arrive in America, and that American Christianity is home to all Christianities of the global South. The course asks: "Whose religion is Christianity? How does America change immigrant Christianity? Are immigrant Christianities changing America? Can Christians transcend their mutual "otherness" and flourish together in an America of constantly diversifying Christianities? How should one relate, theologically and ecumenically, to the "new" religious America? To answer these questions, students must be willing to collaborate in a collective "mapping" project of Diaspora Christianities from particular regions of the global South in the greater Princeton area.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Mr. Young

EC/CH3380 East Asian Christianity 1500–1800
This course examines the Christian missions to East Asia (including China, Japan, Korea, and Southeast Asia) between 1500 and 1800. Topics will include the historical, cultural, and social contexts of those missions, their connection to European Christianity and to the European Reformation, the dynamics of indigenization and Christianization, their relation to other religions in the area, and the importance of this period for the long-term emergence of distinctively Asian Christian cultures.

- This course fulfills either the Reformation church history OR the mission, ecumenics, history of religions, sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2016–2017; Mr. Appold

EC3590 WARC, Yesterday and Today
This is a study of the oldest continuing Protestant church confessional and ecumenical body in the world. Under a number of names including the "World Alliance of Reformed Churches", the World Communion of Reformed Churches (WCRC) has been uniting Presbyterian, Reformed, Congregational, Waldensian and United Churches in common Christian witness and ecumenical engagement since 1875. Through an exploration of various highlights in the history of the WCRC, this course will lead students to investigate and critique both the past and current ecumenical engagements of the WCRC. Issues to be explored include the roles of the WCRC and its antecedents in standing for justice in the face of racism (e.g. apartheid), sexism, economic injustice, and climate injustice.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2015–2016; Mr. Nyomi

EC3560 Introduction to U.S. Latina/o Christianities
This course offers a comprehensive introduction to the development of U.S. Latina/o Christianity in the context of the social history of Latina/o communities in the US. It explores emerging Latina/o Christian discourses which inform the ways Latina/o communities construct their life, and shed light on the Latina/o contributions to Christian faith in the U.S. Taking into consideration the diversity and contextual nature of Latina/o faith, the course identifies important sources, loci, symbols and methods that shape Latina/o faith and activism. It also examines current trends and issues in Latina/o theologies. Particular attention is given to Chicana/o and Mujerista perspectives and contributions to Latina/o faith, and to the growing influence of Pentecostalism among U.S. Latina/o Christians.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2016–2017; Mr. Barreto

EC3570cr The Changing Face of Religion in Latin America
Weekly lectures and workshops will address changes in the contemporary Latin American religious scenario, particularly since the second half of the twentieth century, and their impact upon Latin American society. The course examines key changes in Latin American Roman Catholicism since the Vatican II, the growth of Evangelical and Pentecostal Christianities, and other contemporary religious movements (indigenous and African-based religions) that have contributed to making religious pluralism more prominent in the region. Students will be encouraged to think about the significance of such changes for the future of Latin American Christianity.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Barreto

EC/SC3580 Intercultural Theologies and Intercultural Communication in World Christianity
Weekly lectures and workshops will address the role of intercultural communication in the context of World Christianity. Intercultural theologies and interfaith witness offer frames for exploring the relationships of people and communities from different cultural, ethnic, religious and social backgrounds. Students will develop and hone skills essential to perceiving and expressing denotative and connotative meaning through written, verbal and nonverbal codes. Using this knowledge, students will consider communicative transactions within a multi-ethnic and multicultural world Christianity--its value and constraints.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course does not fulfill the Practical theology elective requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016, Mr. Barreto and Ms. Harris

EC5400 Emerging Trends in Ecumenism: The Ecumenical Movement in Latin America
This course examines the history, practice and theoretical contributions of the ecumenical movement in Latin America, from its origins (circa1900), including the first Latin American ecumenical gatherings (1916, 1925, 1929), to the present. It surveys Catholic-Protestant relations, new Christian identities resulting from the churches' greater immersion in the Latin American situation, and specific movements (e.g., church and society movement, base ecumenism, responses to Vatican II). It identifies the main Latin American contributions to worldwide ecumenism, explores relations between ecumenism and liberation, pluralism and interreligious relations, Evangelicals/Pentecostals and new ecumenical expressions. Some figures include Erasmo Braga, John MacKay, Julio de Santana, Jose Miguez Bonino, Richard Shaull, Emilio Castro, Leonardo Boff, Ivone Gebara, and Rudolph von Sinner.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Barreto

EC5410 Ecumenism in the Light of World Christianity

This course focuses on how World Christianity impacts understandings of Ecumenism, with an emphasis on changing patterns in South-North relations, and also on the ways the ecumenical movement remains important for the emerging Christianities in Asia, Africa, and Latin America. It stresses the life and work ecumenical movement, and its impact on situations of human rights violations, conflicts, peacemaking and community development in those regions.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Barreto

EC5450 Bilateral Ecumenical Dialogue

This course provides a survey of bilateral dialogue between major church traditions, including Lutheran, Reformed, Roman Catholic, Anglican, Orthodox, and Pentecostal. Focusing on close readings of select dialogue material, participants will pay special attention to methods, goals, theological consistency between dialogues, transconfessional patterns, and mutability of confessional "identity." Issues raised will include the role of doctrinal theology, social issues, liturgy, and narrative self-description in ecumenical dialogue, as well as ways in which Christianity's expansion in the global South is changing ecumenism.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisites: TH2100; one previous Church History course is strongly recommended.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Appold

EC5470 Global South Public Christianities

This course reviews Christian public discourses from the Global South, as they reflect on the intersection between Christian faith, political action, and public policy. It examines theological responses to the challenges posed to Global South Christians as they engage the public square, through the lenses of global south scholars. It explores different views about religion's role in public life, highlighting critical issues, and offering a range of approaches and understandings of citizenship and justice in the Global South.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Mr. Barreto

History of Religions

EC/HR3340 Islam in America

The course looks at Islam historically to understand how it transcended its original boundaries and became an American religion; it puts a human face on Islam by creating opportunities outside the Seminary for interacting with local immigrant and African American Islamic communities. This course provides an opportunity to learn from interpersonal dialogue what it means to be and become Muslim in today's America; it asks why and how we predispose ourselves to interact and dialogue with our Muslim neighbors; and it scrutinizes various models for responding biblically, theologically, and missiologically to America's fastest-growing but most misunderstood religious minority.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Young

HR3345 Hinduism

The course fosters inter-religious literacy through the study of "Hinduism" as an aggregate of beliefs and practices, texts and institutions in a variety of contexts—historical and contemporary, South Asian and North American. Opportunities for interaction with local Hindu communities are provided. Theological reflection that takes Hindu and Christian self-understanding into serious account is encouraged.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Young

EC/HR3360 Diaspora Christianities in America

Demographers observe that immigrants are usually already Christian before they arrive in America, and that American Christianity is home to all Christianities of the global South. The course asks: "Whose religion is Christianity? How does America change immigrant Christianity? Are immigrant Christianities changing America? Can Christians transcend their mutual "otherness" and flourish together in an America of constantly diversifying Christianities? How should one relate, theologically and ecumenically, to the "new" religious America? To answer these questions, students must be willing to collaborate in a collective "mapping" project of Diaspora Christianities from particular regions of the global South in the greater Princeton area.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Mr. Young

HR(CL)3370 African Religions in the Achebe Trilogy
The course uses Chinua Achebe's Things Fall Apart, Arrow of God, and No Longer at Ease as literary resources of exceptional ethnographic and historiographic value for understanding African traditional religion, the Christianization of the Igbo of West Africa, and the Africanization of Christianity. Offering rich, diachronic perspectives on the emergence and transformation of Christianity among the Igbo, Achebe follows one family through three generations, from one that sees Christianity on the horizon as a threat, to another that appropriates the new religion in specifically Igbo ways, and then a third, for which Christianity represents power and prestige in post-colonial Nigeria.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Mr. Young

HR5338 Pluralism, Dialogue, and Witness
Introduces and assesses theological perspectives, historical and contemporary, Catholic, Protestant, and Pentecostal on inter-religious dialogue and Christian witness in a world of many religions, with special attention to problems of interdisciplinarity (history of religions/theology of religions).

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: a seminary course in history of religions or an undergraduate equivalent in world religions.
- Enrollment is limited to fifteen students.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Young

Afe Adogame
Maxwell M. Upson Professor of Christianity and Society

Ph.D. Seminars

CH9000 Historical Method
Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Offered on S/U basis. 3 credits.
Upon arrangement; Staff

CH9025 Medieval Theological Literature
Topic is "Bonaventure as Hagiographer and Theologian." 3 credits.
Fall Semester, 2015–2016; Mr. Rorem

CH9033 Calvin and the Classical Reformed Tradition
An examination of the theological, institutional, and pastoral development of the classical Reformed tradition in the context of early modern (Reformation) history. Particular attention will be devoted to John Calvin's thought and practice, with consideration also of the wider extent of the early Reformed tradition, both key figures and geographic extent. The specific focus for fall 2015 is Exegesis and Ethics. 3 credits.
Fall Semester, 2015–2016; Ms. McKee

CH9040 Luther Interpretation
Beginning with close readings of key texts in Martin Luther's oeuvre, this doctoral seminar explores the theological contents, agenda, effects, and problems of interpretation attached to those writings. The seminar will include and discuss a variety of historical methods and approaches, including social and cultural history and historical theology. Precise selection of texts will depend on student interest and language preparation. 3 credits.
Fall Semester, 2016–2017: Mr. Appold

CH9060 European Revolutions and the Church
The seminar examines the interplay of the church and political revolution in the history of modern Europe. The seminar will focus on the Puritan Revolution in England, the French Revolution, the Revolution of 1830 in France, the Revolutions of 1848, the Russian Revolutions of 1917, the Fascist rise to power in Italy, the Nazi era in Germany, and the collapse of the Soviet Empire in 1989. 3 credits.
Spring Semester, 2015–2016; Mr. Deming

CH9070 Mainstream Protestantism and American Religion
An examination of the changing role of mainstream Protestantism in American life from the colonial era to the present. Particular attention will be given to the historical difficulties of defining what has constituted the Protestant "mainstream" or "mainline." Literature examining the apparent decline of the mainstream since the late twentieth century will be analyzed and alternative interpretive schemes explored. 3 credits.
Spring Semester, 2016–2017; Mr. Moorhead

CH9072 Race, Racism, Religion: American Religion in Historical Context
Why is Sunday morning still the most segregated time in America? A partial answer to that question comes from understanding the intersections of race and religion in American culture. How is a view of American religion complicated when using the lens of race to provide a critique? How does the history of racism unfold in America if one argues that it is primarily connected to religious developments? Using history, theology, critical race theory, film, and literature, this course proposes a careful consideration of issues of race, racism, and religion in a variety of American faith traditions, but most notably in Christianity, Judaism, and Islam. Special attention will also be paid to those traditions, denominations, and groups born as a result of the intersection of race, religion, and racism in the United States. 3 credits.
Fall Semester, 2015–2016; Ms. Pierce

EC9075 Latin American Liberation Theology: Protestant and Catholic Sources and Influences
Latin American liberation theology emerged in the late 1960s to become one of the most significant theological movements in the 20th century, having impacted Christian thought and praxis in different parts of the world. The examination of the origins of this movement, and of some of the sources it drew upon, contributes to shed greater light as for its place within contemporary Christianity, and for perspectives about its future. This Ph.D. seminar examines selected Catholic and Protestant antecedents and influences on the development of liberation theology in Latin America. Catholic political and social thought,the Vatican II, religious lay movements such as Catholic Action and the CEBs, Catholic theologians such as Pierre Teilhard de Chardin and John B. Metz, Richard Shaull's contributions to the formation of the Iglesia y Sociedad movement, and the influence of Protestant theologians such as Paul Lehmann and Dietrich Bonhoeffer on some Latin American theologians are among the sources and influences that will be examined in this seminar.
3 credits.
Spring Semester, 2015–2016; Mr. Barreto

HR9035 World Christianity through the History of Religions
Collectively and individually, "conversion" is a multidirectional process found throughout religious history. In the academy, a lively debate has been conducted about the nature and determinants of conversion. The seminar will assess a variety of theoretical models, historic and contemporary, from those that are common in biblical studies to those that are constructed by the social sciences, the "cognitive" model of Africanist Robin Horton for example. Phenomenologically, 'conversion' occurs in all religious contexts, not only to and from Christianity but also from and to all other religions; thus, the approach will be comparative in outlook. The seminar's prime concern, however, is theory and methodology for understanding Christianity's emergence in the global South, through 'conversion'; there, the dominant context is ordinarily shaped by traditional religions, Buddhism, Hinduism, and Islam. 3 credits.
Fall Semester, 2016–2017; Mr. Young

Departmental Faculty

Afeosemime (Afe) Adogame, Maxwell M. Upson Professor of Christianity and Society. MA, Obafemi Awolowo University, Nigeria; PhD University of Bayreuth, Germany. Key interests include African Religions: Indigenous Religions, African Christianities, and religions in the African Diaspora. The relationship of religion to migration, globalization, conflict and violence; and to youth identities, sports, and development. He also studies the globalization of indigenous religions and spiritualities. (Anglican)

Kenneth G. Appold, James Hastings Nichols Professor of Reformation History. MA, M.Phil, PhD, Yale University. Dr.theol.habil. Martin-Luther-Universität Halle-Wittenberg, Germany. His areas of interest include the history and global legacy of the Reformation, contemporary ecumenical dialogue, and the history of theology. (Lutheran)

Raimundo César Barreto Jr., Assistant Professor of World Christianity. BTh, Seminario Teologico Batista do Norte do Brasil; MDiv, McAfee School of Theology; PhD, Princeton Theological Seminary. The central theme of his research is the relation between churches/ Christians and their broader religious, cultural, and social contexts. One specific focus is ecumenical and inter-faith movements at the grass-roots in Brazil; another is the trans-cultural conversations among Christians in the Global South ("south-south") as well as between Global North and South, particularly with regard to issues of peace and justice. (Baptist)

James Clifford Deming, Associate Professor of Modern European Church History. MA, PhD, University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

Elsie Anne McKee, Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl.Th., Cambridge University; PhD, Princeton Theological Seminary. Her specialty is the sixteenth-century Reformation, notably John Calvin and Katharina Schütz Zell, the history of exegesis, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, and the theology and ethics of worship. (Presbyterian)

Kathleen Elizabeth McVey, Joseph Ross Stevenson Professor of Church History. PhD, Harvard University. Her research and teaching interests center on the intellectual, spiritual, and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

James Howell Moorhead, Mary McIntosh Bridge Professor of American Church History. MDiv, Princeton Theological Seminary; MPhil, PhD, Yale University. Two major interests are the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular, and Protestant eschatology in the same era. (Presbyterian)

Setri Nyomi, Mackay Professor of World Christianity. PhD, Princeton Theological Seminary. STM, Yale Divinity School. His research and teaching interests include Pastoral Theology, justice issues, and global ecumenism. (Presbyterian)

Yolanda Pierce, Elmer G. Homrighausen Associate Professor of African American Religion and Literature and liaison with the Princeton University Center for African American Studies. MA, PhD, Cornell University. Her area of research lies in eighteenth- and nineteenth-century African American literature and culture (spiritual and slave narratives, memoirs and autobiographies, and religious writing), religious studies (Black church traditions, womanist theology, and contemporary Black thought), nineteenth-century American literature (race, religion, and early American culture), and women's studies (women writers of the African Diaspora). (Pentecostal)

Paul Edward Rorem, Benjamin B. Warfield Professor of Medieval Church History. MDiv, Luther Seminary; PhD, Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

Richard Fox Young, Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. PhD, University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of inter-religious dialogue. (Presbyterian)

Adjunct Faculty

Karlfried Froehlich, Benjamin B. Warfield Professor of Christianity and Society Emeritus.

Hartmut Lehmann, DPhil, University of Vienna. His research and teaching interests include German history and Martin Luther.

Theology

Professors: Ellen T. Charry, L. Gordon Graham, George Hunsinger+, W. Stacy Johnson, Bruce L. McCormack, Mark L. Taylor
Associate Professors: John Bowlin+, Nancy J. Duff (chair)
+ On leave both semesters

Christian Ethics

ET1000cr The Liturgical Shape of Christian Life
Each aspect of a worship service will be used to discuss corresponding Christian doctrines, how these doctrines give shape to Christian identity, and how they inform Christian moral reflection and action. The course will be grounded in the Reformed tradition, while encouraging students to examine theology, worship, and ethics in light of their own denominational stance and personal commitments. Specifically, though not exclusively, offered for students with little background in the academic study of theology.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This introductory course does not fulfill the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2015–2016; Ms. Duff
Fall Semester, 2016-2017; Ms. Duff

ET3212cr Ethics of the Ten Commandments
This course explores the intersection of theology and ethics through an examination of the Ten Commandments and their significance for Christian life. Attention will be given to such issues as the commandments in the public realm, Sabbath-keeping, and truth-telling. Some attention will also be given to cultural presentations of the Ten Commandments through books, movies, billboards, and television.

- This course fulfills the philosophy or ethics distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. Duff

ET3316cr Ethics and the Problem of Evil
Theological reflection on human suffering, calamity, and woe. Some attention will be given to the theoretical problem of evil and to the theodicies that might be offered in reply, but the course focuses on the practical challenge that evil poses and on the moral and spiritual responses that Christians might muster. Its themes include: virtue, passion, and happiness; worship, sacrifice, and atonement; paradox, mystery, and eschatological hope.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2016–2017; Mr. Bowlin

ET3320cr Vocation, Christian Tradition, and Contemporary Life
Exploration of the doctrine of vocation from the perspective of systematic theology and Christian ethics. We will examine the theological concepts of "call" and "vocation" through the eyes of historical figures (especially Luther, Calvin, and Barth) and a variety of contemporary figures. Contemporary issues will include vocational calling in both the church and the secular workplace, Christian use of material goods, affirmative action, family life, and Christians in the military.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2016–2017; Ms. Duff

ET3340cr Christian Ethics and Modern Times
An introduction to Christian moral norms, virtues, and practices, to the social ideals that Christians confess, and to modern disputes over the substance of those ideals. How shall we love our neighbors, show hospitality to strangers, bear the burdens of sinners and enemies, and speak truth to power in these modern times? Are the ideals of neighbor-love and prophetic justice compatible with the norms of liberal democracy, with individual freedoms and equal rights, or not? Special attention will be given to Christian attitudes toward sexuality, punishment, racial and gender bias, war and nonviolence, economic inequality, and environmental decay.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2016–2017; Mr. Bowlin

ET3460cr Theology and Ethics of Dietrich Bonhoeffer
This course will explore and assess Dietrich Bonhoeffer's distinct approach to theology and ethics, analyzing the method and content of his work, the context in which he lived and wrote, and the extent to which his work still speaks to the church today. In addition to reading some of Bonhoeffer's major works (Creation and Fall, Discipleship, Life Together, Ethics, and Letters and Papers from Prison), we will read a biography of Bonhoeffer.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills either the requirement for a doctrine or theologian course or the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2015–2016; Ms. Duff

ET3470cr The Ethics of Resisting and Accepting Death
Drawing primarily on contemporary Christian ethicists, this course will explore issues in medical ethics with a specific focus on death and dying. Issues include: the physician-patient relationship, withdrawing and withholding life support, suffering and prayer, the role of ethics committees, advance directives and funerals, and physician assisted suicide. Specific attention will be given to theological reflections that can be brought to bear on these issues. Some attention will also be given to issues regarding pastoral care. (Students who have completed PC5470 Dying and Grieving in Pastoral Care will not be able to enroll in this course for academic credit, since this course covers much of the same material and requires similar assignments.)

- This course fulfills Christian responsibility in the public realm
- This course fulfills philosophy or ethics distribution requirement.
- Prerequisite TH2100.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Ms. Duff

ET5348cr Issues in Human Sexuality
The course will examine biblical and theological, historical and contemporary Christian views of human sexuality regarding such topics as gender differences, human sexuality in marriage and single life, homosexuality, sexual misconduct and violence, and Christian education for adults and teenagers.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2015–2016; Ms. Duff

ET/TH5390cr Aquinas on Love
Jesus calls those who follow him beloved. He enjoins them to love God above all and to love their neighbors as themselves. He also calls them friends and encourages them to love the unlovable and befriend the friendless. And most mysteriously of all, the scriptures speak of God as love. The claim is not that God loves—although surely God does—but that love is what God is. This course explores Thomas Aquinas's (1224/5–1274) attempt to make sense of this God, this Love, these commands and these claims.

- Enrollment is limited to twelve students.
- This course fulfills the philosophy or ethics distribution requirement, or fulfills the requirement for a doctrine or theologian course or general theology distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2016–2017; Mr. Bowlin

Doctrinal Theology

TH2100 Systematic Theology
A foundational course covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, Trinitarian scope, and contemporary significance for Christian life and ministry.

- Required of all juniors.
- Enrollment limited to seventy-five students.
- 3 credits.

Fall Semester, 2015–2016; Mr. Taylor
Spring Semester, 2015–2016; Mr. Johnson
Fall Semester, 2016–2017; Mr. Hunsinger
Spring Semester, 2016–2017; Ms. Charry

Nancy J. Duff
Stephen Colwell Associate Professor
of Theological Ethics

TH3200cr Judaism, Christianity, and Islam
Judaism, Christianity, and Islam strive with one another theologically, culturally, politically, and, in the Middle East, geographically. By turns, each later tradition has sought to triumph over those that came before by claiming that its revelation is definitive. At a time of acute religious and political turmoil among adherents of these traditions in Israel/Palestine, it is important that Christians understand Judaism and Islam on their own terms and the context of the political interaction among adherents of all three traditions in that region. This course will both inform students of the historical, theological, and cultural tensions and continuities among the traditions and prepare for the travel course trip to Jerusalem in January 2016.

- This course fulfills the general theology distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- May be taken as a stand-alone course or as part of the two course sequence.
- Pass/D/Fail.
- 3 credits.

Fall Semester, 2015–2016; Ms. Charry
Fall Semester, 2016–2017; Ms. Charry

TH3201cr Judaism, Christianity, and Islam in Israel – Travel Course
The course will take students to Tantur Ecumenical Institute outside of Jerusalem to explore Judaism, Christianity, and Islam in the context of Israel/Palestine. Classes, trips, worship, lectures, and informal conversation will expose students to the interfaces and points of tension among these great traditions.

- This course fulfills Theology Department distribution requirements.
- Students must complete an application process. Students are responsible for travel costs. Partial scholarships may be available.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Enrollment is limited to twenty students.
- Pass/D/Fail.
- Prerequisite: TH3200cr.
- 2 or 3 credits.

January Term, 2015–2016; Ms. Charry
January Term, 2016–2017; Ms. Charry

NT/TH3251 The Historical Jesus and Christology
A critical and constructive exploration of issues generated by the so-called quest for the historical Jesus, including implications for doing Christology in our current cultural and ecclesiological contexts. Paying close attention to the first-century context, the course will cover a range of scholarly approaches with an emphasis on helping students engage in constructive theological reflection on the doctrine of the person and work of Jesus Christ.

- This course fulfills the doctrine/figure requirement in theology or fulfills the general distribution requirement in theology.
- This course does not fulfill the "close reading of the text" requirement but does fulfill a New Testament department distribution requirement.

- Prerequisites: NT2101 and TH2100.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Allison and Mr. Johnson

NT/TH3350 Theological Exegesis of John's Gospel

Exegesis of selected portions of the Fourth Gospel pertinent to consideration of Johannine theology. Among the problems to be considered are the following: the identity of Jesus Christ, the problem of His pre-existence, the Father-Son relation, the I AM sayings, the Paraclete sayings, women in John's Gospel, John's use of Scripture, the role played by his theology in the canon of the Gospels (i.e. consideration of comparative issues), and the relationship between literary form and theological content.

- Course fulfills the "close reading" requirement or fulfills a New Testament distribution requirement.
- Course fulfills theology department distribution requirement.
- Prerequisites: NT2101 and TH2100.
- 3 credits. (Capstone course)

Fall Semester, 2016-2017; Mr. McCormack and Mr. Parsenios

NT/TH3310: Jews and Judaism in Christian Scripture, Preaching and Theology

Exploration of the portrayal of Jews and Judaism in Christian scripture, preaching, and theology through a critical examination of selected New Testament texts, read within their Jewish milieu, as well as Christian sermons and theological treatises from the second century to the present day. Focal topics include the identity and character of God, the concepts of "election" and "the people of God," the relationship between the church and the Jewish people, and the nature of anti-Judaism and anti-Semitism. The goal is to develop better informed and more reflective preaching, teaching, and writing on these topics.

- This course fulfills the "close reading of the text" requirement and a theology distribution requirement.
- Prerequisite: NT2101 and TH2100.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Allison and Ms. Charry

TH3390cr Empire and Capital—Theological Considerations

Analyzing theories of how imperial power, historically and in the present, intersects with capitalist modes of political economy. The primary focus is on theological concepts (e.g. the Kingdom of God, transcendence, creation, and the church) that might inform Christian engagement with political and economic forces of globalization today. Special attention will be given to United States nationalism and the use of military force in their complex interplay with factors of class, race, gender, and sexuality.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Taylor

TH3415 Doctrine of God
This course is a study of the mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; and the inseparability of knowledge of God and knowledge of ourselves.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2015–2016; Mr. McCormack

TH3417 The Doctrine of Election
This course is a biblical, historical, and theological investigation of one of the principle doctrines in Reformed theology. Figures to be treated include: Augustine, Thomas, Zwingli, Calvin, and Barth.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2016–2017; Mr. McCormack

TH3423 Sacraments for Christian Life
A theological analysis of sacraments and sacramental rites both as classically understood across Christian history, beginning with scripture, among various traditions East and West, and as currently received, reinterpreted, and freshly developed by the liturgical renewal movement and feminism of the late twentieth century with special attention to materials from the PCUSA.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general theology distribution requirement.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. Charry

TH/ET3426cr Reinhold Niebuhr and Martin Luther King Jr.
This course is a critical analysis of two of the most influential American Christian voices in the twentieth century, with particular emphasis on their theological background, their understanding of the relation of theology and culture, and their methodological importance for ethical thought and practice in our day. Topics to be explored include Niebuhr's influence on King, King's place in American theology and ethics, the relationship of each man to the Social Gospel movement, the place of race, gender, and politics in their work, and their continuing influence on prophetic religious thought today.

- This course fulfills the requirement for a doctrine or theologian course, the general distribution requirement in theology, or the philosophy or ethic distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- 3 credits.

Spring Semester, 2016–2017; Mr. Johnson

TH3427 The Theology of Karl Barth
This course will provide an introduction to the theology of Karl Barth by examining selected portions of his Church Dogmatics. Topics to be considered may include knowledge of God, the reality of God, the Trinity, creation, human sin, Christology, the church, and the Christian life. The context, development, coherence, and continuing significance of Barth's thought will be examined. The goals of the course are to explore both the contributions and the limitations of Barth's theology and to determine what resources it offers for the tasks of Christian theology and the ministry of the church today.

- This course fulfills the requirement for a doctrine or theologian course or fulfils the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2016–2017; Mr. Hunsinger

TH3444 The Liberation Theology of Gustavo Gutiérrez
A critical examination of the doctrinal structure of Gutiérrez's theology of liberation. Special attention will also be given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Taylor

TH3462cr Toward a Theology of Creation and Ecology
This course develops a theology of creation in response to the urgency of the ecological crisis. Seeking to properly understand the relationship of God, humanity, and the world, it considers such issues as: stewardship of the earth; debates over climate change and sustainability; the interplay of environmental and social justice. It seeks to understand these issues through the lens of major themes in Christian theology (e.g. the water crisis and baptismal life; the food crisis in the light of the Lord's Supper, etc.). The goal is to cultivate a sense of environmental responsibility and to explore how to live more fully into the conviction that "the earth is the LORD's and all that is in it." (Psalm 24:1)

- This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Johnson

TH3475 The Theology of Paul Tillich
A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations.

- This course fulfills the requirement for a doctrine or theologian course or fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2016–2017; Mr. Taylor

TH3583cr Critical Race Theory as Theological Challenge
A study of new theories of racism and white supremacism as a challenge to constructive and systematic theologies. Readings focus on theorists of "race" and racism, with special attention to the U.S. contexts of "white studies" and issues in Asian American, African American, and Latina/o studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Taylor

TH3640 Christianity's Cultured Critics
A consideration of modern challenges to Christian thought. Selected critics from outside the church (e.g. Feuerbach, Nietzsche, Freud) and inside (e.g. Kierkegaard, Barth, feminists) are included, together with classic Jewish and Islamic critiques. Famous responses are taken up (e.g. Schleiermacher's On Religion: Speeches to its Cultured Despisers), and special attention is given to criticism within the American cultural context. The course addresses three things church leaders need to be thinking about these days: responding to theological criticisms lingering in the minds of unchurched and churched alike; respecting the interplay between consensus and conscience at work within any human community; and, in a time of increasing conflict among the religions of Abraham, gaining awareness of theological dimensions of those differences.

- This course fulfills Theology Department distribution requirements.
- 3 credits.

Spring Semester, 2016–2017; Mr. Johnson

TH3660cr Incarnation and Incarcerated Bodies
Examination of the political dimensions of Christology, as they illumine issues in contemporary mass incarceration. Special focus on the "becoming human" of the divine logos in relation to the human suffering of long sentences, isolation and abandonment, rape, torture, and despair—and sometimes resistance and hope in—U.S. prisons and detention centers. Readings will draw from diverse prison writings on Jesus, as well as from the prison-related Christological reflections of Barth, Bonhoeffer, Moltmann, Ellacuria, Sobrino, and other theologians. Not only recommended for chaplains in prison ministries, but also for those seeking critical analysis of Christian faith in relation to the "1 in 100" U.S. residents now behind bars.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2016–2017; Mr. Taylor

TH3705cr The Meaning of Revelation in a Postmodern, Post-Holocaust World
This course provides a constructive exploration of the theology of revelation in the light of postmodern challenges to meaning and truth, post-Holocaust questions about the reality of God, and post-September 11 concerns about the church, the nation, and the future of democracy. Students consider the changing nature of religious life today and how to formulate a viable approach to theology for the twenty-first century.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the requirement for a doctrine or theologian course or fulfils the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2016–2017; Mr. Johnson

Lawrence Gordon Graham
Henry Luce III Professor of Philosophy and the Arts

TH3781 Socrates, Jesus, and the Christian Way
This is a study of Jesus and Socrates, their lives, their teachings, their respective trials and deaths, and in the case of Jesus, his resurrection and related doctrines. Broadly speaking, the study is set within an understanding of Christianity as a way of life—a set of spiritual practices aimed at living the authentic human life. Just as Socrates advocated the "examined life," so here the role of theology is not simply to inform but to transform. Some of the themes covered in the course include: love, death, justice, the reign of God, the effects of teaching by way of paradox and parable, etc. Attention is given to how certain ancient female figures (both real and imagined) help us gain purchase on Christian meaning—figures such as Sappho, Hypatia, Antigone, Iphigenia, Hecuba, Mary Magdalene, Perpetua and Felicity. Attention, too, is focused on how ancient realities such as slavery and prostitution help us to understand the stakes in early Christian perspectives on God, humanity, and the world. The goal is to gain a fresh perspective on traditional teachings about the person and work of Jesus Christ.

- This course fulfills the general distribution requirement in theology.
- Enrollment is limited to fifteen students.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Johnson

TH4650 Darwin and Theology
Since its publication Charles Darwin's On the Origin of Species has been greeted by Christians in very different ways. Some have heralded it with excitement, others with worry. Yet few if any pastors, let alone congregants, know what Darwinian evolution actually means – in spite of evolutionary ideas pervading our everyday life. In this course we will learn not only how Darwin himself understood evolution to work but also how we might make sense of our faith today in light of evolution.

- This course is an elective and does not fulfill any department requirement.
- Prerequisite: TH2100.
- Enrollment is limited to twelve students.
- 3 credits

Fall Semester, 2015–2016; Mr. Daniel J. Pedersen

TH4820 Humanity, Creation, and Covenant
This course will explore Reformed understandings of humanity as shaped by the doctrines of creation and covenant, foregrounding the theological anthropologies of Calvin, Barth, David Kelsey, and Kathryn Tanner. Themes will include: What is the meaning and status of human nature in relation to creation, sin, and grace? What is the shape of human agency arising from the covenant of grace? How do the particularity of our contexts and the reality of difference (be it gender, race, orientation, confession, family situation, vocation, etc.) inform our task as Christ's witnesses to our co-humanity? Participants will reflect on the meaning of these inquiries for pastoral ministry and Christian proclamation and social witness. This is a writing intensive course, and will require students to draft, revise, and resubmit two short theological papers.

- This course is an elective and does not fulfill any department requirement.
- Prerequisite: TH2100.

- Enrollment is limited to twelve students.
- 3 credits

Spring Semester, 2015–2016; Ms. Cambria J. Kaltwasser

TH5330 Reformed and Lutheran Theology

An examination of the development of Reformed theology in the sixteenth century as evidenced in confessional statements, culminating with the Harmonia confessionum of 1581. Problems to be considered include the authority of confessions in the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran Book of Concord.

- This course fulfills theology department distribution requirements.
- 3 credits.

Spring Semester, 2016–2017; Mr. McCormack

ET/TH5390cr Aquinas on Love

Jesus calls those who follow him beloved. He enjoins them to love God above all and to love their neighbors as themselves. He also calls them friends and encourages them to love the unlovable and befriend the friendless. And most mysteriously of all, the scriptures speak of God as love. The claim is not that God loves—although surely God does—but that love is what God is. This course explores Thomas Aquinas's (1224/5–1274) attempt to make sense of this God, this Love, these commands and these claims.

- Enrollment is limited to twelve students.
- This course fulfills the philosophy or ethics distribution requirement, or fulfills the requirement for a doctrine or theologian course or general theology distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2016–2017; Mr. Bowlin

TH5415 Holy Scripture and Modern Criticism

The course will address the question of how to think about the authority of holy scripture in light of modern biblical criticism. How might modern criticism enhance our understanding of biblical authority, and how might biblical authority embrace modern criticism responsibly while also transcending it? Authors to be considered include D.F. Strauss, Gerhard Von Rad, Rudolf Bultmann, Raymond E. Brown, Gerhard Ebeling, and Karl Barth.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2016–2017; Mr. Hunsinger

TH5436 The Theology of Friedrich Schleiermacher
A study of the thought of the so-called "father of modern theology" through close consideration of the leading themes of his magnum opus, The Christian Faith. Attention will also be given to the Speeches on Religion and the Celebration of Christmas (among other writings).

- This course fulfills the requirement for a doctrine or theologian course or fulfils the general distribution requirement in theology for M.Div. students.
- (Course is open to Ph.D. students.)
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2016–2017; Mr. McCormack

TH5403 Reading Augustine of Hippo
This advanced seminar will be an in-depth reading of selected works of Augustine of Hippo and appropriate scholarship on them to be determined in consultation with students. Students with particular interests should convey them to the instructor at their earliest convenience.

- Enrollment is open to M.Div. and Th.M. students may enroll with permission of the instructor.
- 3 credits.

Fall Semester, 2016–2017; Ms. Charry

TH5490 The Beginnings of Dialectical Theology
An advanced M.Div. seminar on the emergence, development and break-up of the movement called "dialectical theology" in Germany between the end of the First World War and the Nazi seizure of power in January 1933. Readings in the writings of Karl Barth and Rudolf Bultmann, among others.

- This course fulfills the requirement for a doctrine or theologian course or fulfils the general distribution requirement in theology for M.Div. students.
- Enrollment is limited to twenty students.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2015–2016; Mr. McCormack

Philosophy

PH3301 Philosophy of Religion
Philosophical reflection on religion can be traced back to Plato, long before the time of Christ. In contemporary philosophy, arguments about the rationality of belief in God and life after death figure prominently, but the purpose of this course is to explore a different philosophical debate about the nature of religion as an aspect of human life, and its relation to magic, superstition, ethics, and metaphysics. Special attention will be paid to less-well-known writings by major philosophers such as Hume, Kant, and J.S. Mill.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2015–2016; Mr. Graham

PH3311 Philosophical Theories of Ethics
This course provides a wide-ranging introduction to moral philosophy by exploring several of the major theories that philosophers have developed over two millennia—egoism, naturalism, existentialism, moralism, contractualism, and utilitarianism. Among the thinkers whose ideas will be examined are Plato, Aristotle, Locke, Kant, Nietzsche, Mill, and Sartre.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Spring Semester, 2015–2016; Mr. Graham

PH5395 Metaphysics of the Trinity
Numerous metaphysical models have been offered to explain how there can be one God in three persons. This course will begin with Western attempts to develop the Augustinian model, examining such authors as Anselm, Richard of St. Victor, Aquinas, and Duns Scotus. The course will close with consideration of more contemporary philosophical formulations, including those by social Trinitarians such as Richard Swinburne.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Spring Semester, 2016–2017; Ms. Marilyn Adams

PH5510 God and the World in Philosophical Theology
This course explores questions about relations between God and the world. How is God present in the world? How does God know the world? How does God exercise power in the world? Does God interact with the world, or only act on it? Does God concur or participate in all actions of creatures? How, and to what extent, is God distinct from the world, and the world from God? How different from each other are theism, pantheism, and panentheism? Readings from authors such as Thomas Aquinas, Duns Scotus, Descartes, Spinoza, Malebranche, C. E. Rolt, and Charles Hartshorne.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Spring Semester, 2015–2016; Ms. Marilyn Adams and Mr. Robert Adams

PH5520 Arguments for the Existence of God
This study of arguments for belief in the existence of God, and responses to them, will explore historic and contemporary versions of ontological and modal arguments, causal arguments from the existence and properties of the actual world, and arguments such as those from morality, from religious experience, and from the reality of the objects of logic and mathematics. Readings from thinkers such as Anselm, Aquinas, William Alston, Richard Swinburne, and John Mackie.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2016–2017; Mr. Robert Adams

Ph.D. Seminars

RS/TH9010 Workshop in Theology and Religion and Society
A year-long workshop focused on current student and faculty research. Meets six times/semester. For all doctoral students in Theology and Religion and Society. 2 credits for the year.
Fall and Spring Semesters 2015–2016; Mr. Johnson

TH9011 Methods in Religious and Theological Studies
The course surveys and provides critical analysis of contemporary theological methods, as informed not only by classical norms, but also by perspectives from theories of religion and from the recent theoretical contributions of postmodernism, hermeneutical phenomenology, sociology of knowledge, postliberalism, feminist theory, cultural studies, postcolonialism, political and liberation thought. 3 credits.
Fall Semester, 2015–2016; Mr. Taylor

TH9026 Reading Augustine of Hippo
This advanced seminar will be an in-depth reading of selected works of Augustine of Hippo and appropriate scholarship on them to be determined in consultation with students. Students with particular interests should convey them to the instructor at their earliest convenience.

- Enrollment is open to Ph.D. candidates in Theology; M.Div. and Th.M. students may enroll with permission of the instructor.
- 3 credits.

Fall Semester, 2016–2017; Ms. Charry

ET9030 Dietrich Bonhoeffer's Theology and Ethics
This seminar will examine the major works of Dietrich Bonhoeffer: Santorum Communio, Creation and Fall, Discipleship, Life Together, Ethics, and Letters and Papers from Prison. Of particular interest will be the intersection of Bonhoeffer's theology and ethics and its significance for his time and our own. Attention will also be given to Bonhoeffer's biography and historical context, including the debate over his participation in the conspiracy against Hitler. 3 credits.
Spring Semester, 2016–2017; Ms. Duff

PH9030 Wittgenstein and Religion
The aim of this seminar is to give students an informed and mature understanding of the later philosophy of Ludwig Wittgenstein and its relation to the study and practice of theology. Seminar participants will engage Wittgenstein's Philosophical Investigations, together with substantial selections from his other later writings; explore the implications of his philosophical program for thinking about religion and theology; and consider critically the "Wittgensteinian" approach to religion developed by D.Z. Phillips and others. 3 credits.
Fall Semester, 2015–2016; Mr. Graham

ET9040 Studies in Theology and Ethics
Inquires at the intersection of theological commitment and ethical concern. Topics might include: divine and human agency, atonement and sacrifice, divine command and natural law, Christology and ethics, and the relationship between value and power. 3 credits
Fall Semester 2016–2017; Mr. Bowlin.

RS/TH9040 Edwards, Emerson, and the Re-envisioning of American Christianity
A study in the ongoing transformation of Christianity in the American context, considering two distinct but overlapping streams of religious thought. The first, represented by Jonathan Edwards, is broadly Augustinian, theocentric, realistic, and confessional. The second, exemplified by Ralph Waldo Emerson, is more eclectic, humanistic, perfectionist, and nonconformist. The premise of the course is that both streams are vital to the future of American Christianity. To test that premise students will study selected texts of Edwards, Emerson and their heirs–as chosen from among: philosophical heirs (e.g. James, Dewey, Cavell, Stout); literary heirs (e.g. Whitman, Dickinson, Frost, Stevens, Ellison, Baldwin, Morrison); theological heirs (e.g. the Niebuhrs, Gustafson, West); and various advocates of social change (e.g. Thoreau, King, contemporary social entrepreneurs). Attention will be given to theological treatment of causes that cry out for redress (e.g. slavery, the rights of women, civil rights, LGBTQ issues, environmentalism) and to uncovering the "embedded theologies" at work in contemporary social practices in both the secular and ecclesial arenas. 3 credits.
Spring Semester, 2015–2016; Mr. Johnson

TH9058 Theology of Karl Barth
The course involves an intensive study of selected portions of Barth's Church Dogmatics. The topic varies from semester to semester. The topic for 2014–2015 will be the Knowledge and the Reality of God. 3 credits.
Spring Semester, 2016–2017; Mr. Hunsinger

TH9070 Nature and Grace Controversies in Modern Catholic and Protestant Theology
This seminar examines influential debates regarding nature and grace in modern Catholic and Protestant theology. Special attention is given to the Sunaturel debate regarding the final end of the human person, and to the analogia entis debate, regarding the relations of philosophy and theology. Of particular concern will be to consider how these two distinct debates affected one another in the development of modern Catholic theology. Readings in Barth, Przywara, Brunner, Soehngen, de Lubac, Rahner, von Balthasar, the second Vatican Council and a variety of contemporary Thomist authors. 3 credits.
Spring Semester 2015–2016; Mr. McCormack and Fr. Thomas Joseph White, O/P.

Departmental Faculty

John R. Bowlin, Robert L. Stuart Associate Professor of Philosophy and Christian Ethics. MDiv, Union Theological Seminary in New York; MA, PhD, Princeton University. His areas of specialization are Christian moral theology, moral philosophy, medieval religious thought, contemporary social ethics and criticism. (Presbyterian)

Ellen Tabitha Charry, Margaret W. Harmon Professor of Systematic Theology. MA, PhD, Temple University. Her special interest is to examine Christian thought for the contributions it makes to human flourishing. (Episcopalian)

Nancy Janine Duff, Stephen Colwell Associate Professor of Theological Ethics. MDiv, Union Presbyterian Seminary; PhD, Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the church's responsibility in the world. (Presbyterian)

Lawrence Gordon Graham, Henry Luce III Professor of Philosophy and the Arts. MA Hons., University of St. Andrews; MA, PhD, University of Durham; Fellow of the Royal Society of Edinburgh. His special interests are in moral philosophy, philosophy of the arts, and the Scottish philosophical tradition. (Episcopalian)

George Hunsinger, Hazel Thompson McCord Professor of Systematic Theology. BD, Harvard University Divinity School; PhD, Yale University. An internationally recognized scholar in the theology of Karl Barth, he has broad interests in the history and theology of the Reformed tradition and in "generous orthodoxy" as a way beyond the modern liberal/conservative impasse in theology and church. He was a major contributor to the new Presbyterian catechism. (Presbyterian)

William Stacy Johnson, Arthur M. Adams Professor of Systematic Theology. JD, Wake Forest University School of Law; MDiv, Union Presbyterian Seminary; PhD, Harvard University; DD (Hon.), Coe College. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

Bruce Lindley McCormack, Charles Hodge Professor of Systematic Theology. MDiv, Nazarene Theological Seminary; PhD, Princeton Theological Seminary; Dr.theol. (Hon.), University of Jena. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

Mark Lewis Taylor, Maxwell M. Upson Professor of Theology and Culture. MDiv, Union Presbyterian Seminary; PhD, University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

Adjunct Faculty

Marilyn M. Adams, Distinguished Research Professor of Philosophy at the University of North Carolina-Chapel Hill; ThM, Princeton Theological Seminary; DD honoris causa, Berkeley Divinity School at Yale. Her research and teaching interests include the work of William of Ockham, the Problem of Evil, and the work of Anselm of Canterbury. (Episcopalian)

Robert M. Adams, Distinguished Research Professor of Philosophy at the University of North Carolina-Chapel Hill; MA, Cornell University; PhD, Cornell University. His research and teaching interests include the philosophy of faith and virtue, and the work of Gottfried Wilhelm Leibniz. (Presbyterian)

Thomas Joseph White, Director of the Thomastic Institute and Professor in Systematic Theology, Pontifical Faculty of the Immaculate Conception, Dominican House of Studies, Washington DC, D.Phil., Oxford University. S.T.L. summa cum laude, Dominican House of Studies. His research and teaching interests include systematic theology and Thomastic theology. (Catholic)

Graduate Instructors

Cambria Janae Kaltwasser, PhD Candidate, MDiv, Princeton Theological Seminary. Her research and teaching interests include Christian Theology and Ethics, History of Doctrine, and Barth. (Presbyterian)

Daniel J. Pedersen, PhD Candidate, MDiv, Princeton Theological Seminary. His research and teaching interests include Schleiermacher's Theology and the History of Doctrine. (Presbyterian)

Ellen T. Charry
Margaret W. Harmon Professor
of Systematic Theology

Practical Theology

Professors: M. Craig Barnes, Kenda Creasy Dean, Robert C. Dykstra, Deborah van Deusen Hunsinger, James F. Kay, Cleophus J. LaRue Jr (chair), Richard R. Osmer
Associate Professors: Michael A. Brothers, Sally A. Brown, Nancy Lammers Gross**, Bo Karen Lee, Gordon S. Mikoski
Assistant Professor: Sonia E. Waters
Administrative Faculty: Deborah Kerr Davis, Martin Tel
**On leave spring semester

Education and Formation

EF1107 Practicum in Children's Ministry
This course is open to students whose field education involves children's ministry, and to all M.A. students. One-hour meetings with a pastoral facilitator. Using a praxis-based model of education, students practice ways to approach ministry with children theologically. The class serves as a mentor group with which students can process their experience outside the field education setting under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience of pastoral ministry.

- This practicum does not fulfill any department distribution requirements.
- Yearlong course.
- Pass/D/Fail only.
- 1 credit for the year.

Fall and Spring Semesters, 2015–2016; Ms. Alison Young
Fall and Spring Semesters, 2016–2017; Ms. Alison Young

EF1109 Youth Ministry Practicum for Field Education
This course is open to students in the dual-degree program in youth ministry and to those whose field education involves youth ministry. Students meet weekly for one hour with the director of the Institute for Youth Ministry. Using a praxis-based model of education, the director, along with a faculty member, assumes the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group within which students can process their experience from outside the field education setting, under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experiences in pastoral ministry.

- Yearlong course.
- This practicum does not fulfill any department distribution requirements.
- Pass/D/Fail only.
- 1 credit for the year.

Fall and Spring Semesters, 2015–2016; Mr. Chanon Ross
Fall and Spring Semesters, 2016–2017; Mr. Chanon Ross

EF1200 Introduction to Christian Education and Formation
This course provides an introduction to the ministry of Christian education and formation in congregations. Course participants will consider the pedagogical dimensions of Word, baptism, and Eucharist in relation to both the formation of Christian identity and constructive engagement in pluralistic and rapidly changing contexts.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2015–2016; Mr. Mikoski

EF1340 Teaching the Bible in the Church
Pastors and teachers in congregational settings require dynamic conceptions of the theory and practice of teaching scripture in order to carry out the church's ministry of education and formation in effective ways. This course will explore the dynamic intersections between biblical knowledge, needs of various learners in congregations, and creative pedagogies. This course fulfills the education and formation requirement. 3 credits.
Fall Semester, 2016–2017; Mr. Mikoski

EF1500 Introduction to Spirituality and Missional Formation
This course explores the potential contribution of traditions of Christian spirituality to missional formation in contemporary congregations. Special attention is given to the upbuilding of congregations in prayer and biblical formation and their sending in evangelism and social action.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2015–2016; Ms. Lee and Mr. Osmer
Fall Semester, 2016–2017; Ms. Lee and Mr. Osmer

EF1700 Confirmation: Research and Innovative Practice
Examines the findings of a major empirical study of confirmation and equivalent practices in the African Methodist Episcopal Church, the Evangelical Lutheran Church of America, the Presbyterian Church (USA), the United Methodist Church, and the Episcopal Church. Explores examples of innovative and excellent confirmation teaching in order to strengthen this practice in contemporary churches. This will be an inter-seminary course, involving faculty and students from the schools where the primary researchers in the project currently teach.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2016–2017; Mr. Osmer

EF1800 Educational Ministry in Asian American Context
This course is an introduction to the educational ministry of pastoral leadership and congregational faith formation, with an emphasis on the Korean American context. The course explores various significant issues for the Korean & Asian American community such as its immigrant experience and history, racial/ethnic identity and racial relationships, managing immigrant congregations and its education, economics, intergenerational and gender relationships, etc. It delves into various aspects of congregation's educational aspects of ministries such as worship, Christian education, congregational identity formation, church administration, social justice ministry, pastoral care, spiritual discipline, etc.

- This is an elective course and It does not fulfill the education and formation area departmental distribution requirement, and it does not fulfill the Practical Department elective distribution requirement.
- 3 credits.

Spring Semester, 2015–2016, Mr. Timothy Son

EF2352 Theological Foundations for Youth Ministry
Explores the theological foundations of ministry with young people, ranging from those in early to those in late adolescence and emerging adulthood. Primary attention will be given to the role faith plays in adolescent development and identity formation, and to the church's responsibility to young people in and beyond congregations. This course emphasizes incarnational and missional approaches to the gospel, as well as young people's own agency as participants in the total mission of the church.

- Required for M.A. students emphasizing youth ministry (no prerequisite).
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- There is a mandatory class retreat.
- Enrollment is limited to forty-two students.
- Priority given to M.A., dual-degree, and senior students.
- 3 credits.

Fall Semester, 2016–2017; Ms. Dean

EF3215: Educational Psychology
This course will examine major theoretical perspectives, themes, and issues pertaining to the psychology of learning in practical theological perspective. Special attention will be given to traditional developmental psychologies as well as to recent developments in the learning sciences.

- This course fulfills the education and formation requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Mikoski

EF/WR3339 Baptism and the Ministry of Education and Formation
This course will provide participants with opportunities to explore the interplay of theologies of baptism, Christian education, and the Christian life. Particular attention will be given to the formational, educational, and ethical dimensions of baptism. Historical and theological awareness will fund critical and constructive considerations of the aforementioned interplay in contemporary contexts of ministry.

- This course fulfills the education and formation requirement or Practical Theology distribution requirements.
- 3 credits.

Spring Semester, 2016–2017; Mr. Mikoski

EF3366 Curriculum and the Methods of Teaching
The content and the pedagogical strategies of the teaching-learning process are deeply intertwined. This course will cover major issues in curriculum theory and practice. It will also introduce participants to a wide range of available teaching methods. Attention will be given to the theological and pragmatic dimensions of both curriculum and teaching methods. Participants will be expected to engage in curriculum evaluation exercises as well as in experimentation with unfamiliar teaching methods.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2016–2017; Mr. Mikoski

Bo Karen Lee
Associate Professor of Spiritual Theology and Christian Formation

EF3370 Readings in the Theory and Practice of Raising Money
This reading course is linked to EF3371 Money and Generosity: Congregation and Non-Profits (January Term, 2015-2016). Students will begin reading important texts on raising money as leaders of congregations and non-profits.

- This course, combined with EF3371, fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 1 credit.

Fall Semester, 2015–2016; Mr. Osmer

EF3371 Money and Generosity: Congregations and Non-Profits
How do congregations and non-profits raise money? This course explores some of the ways leaders cultivate a culture of giving in the organizations they lead. It examines the biblical and theological foundations of stewardship and contemporary social science literature on generosity, the importance of relationships, and organizational leadership around planning budgets, running stewardship campaigns, and discerning persons' motivations for giving. While a two-hour J-term course, students are encouraged to take a one-hour reading course during the Fall term (under the supervision of Mr. Osmer). The first week of the January Term course will focus on congregations and will be co-led by Mr. Osmer and Mr. Norris. The second week will focus on non-profits and cover topics like cultivating donors and writing grants. It will draw on various leaders of nonprofits.

- This course, combined with EF3370, fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 2 credits.

January Term, 2015–2016; Mr. Osmer and Mr. Robert Norris

EF3456 Dialogical/Imaginative Prayer in the Ignatian Tradition
This course explores the rich Ignatian tradition of lectio divina, by focusing on "colloquy" (dialogical prayer) and imaginative prayer (picturing oneself within the Gospel narratives). It will begin with understanding Ignatius's own teaching on these two prayer forms, in particular, and then look toward contemporary appropriations of Ignatius's Spiritual Exercises. Enrollment is limited to twenty-five students.

- This course fulfills the education and formation requirement.
- Pass/D/Fail.
- 3 credits.

Spring Semester, 2016–2017, Ms. Lee

EF3474 Evangelism and Mission: A Case Study Approach
Examines basic biblical and theological texts focusing on evangelism in the context of the broader mission of the church. Makes extensive use of case study material and verbatims to study the practice of evangelism by individuals, congregations, and parachurch organizations.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Osmer

EF3520 Spectacle, Consumer Culture, and Youth Ministry
Virtual realities capture the social imagination of young people. We live in a what philosophers and social and political theorists have called a "society of the spectacle." However, the power and prevalence of spectacle is not unique to modern consumer culture. Our era resembles that of ancient Rome when spectacle entertainment and conspicuous consumption were integral to every aspect of social life. Early theologians like Justin Martyr, Tertullian, Chrysostom, Ambrose, and Augustine engaged Rome's culture of spectacle and consumption. In this course, students will draw on the rich theology of the early church as it engaged Rome's spectacle entertainments and will thereby gain insight into the nature of modern spectacle. Topics will include demons, marketing, politics, magic, virtual reality, baptism, exorcism, ecstasy, and entertainment.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

January Term, 2016–2017; Mr. Chanon Ross

EF3559 Models of Young Adult and Campus Ministries
This course will explore the dynamics of ministry with young adults, focusing especially on congregational ministries, campus ministries, and military chaplaincies. Special attention will be given to ecologies of formation, and the church's role in establishing a practice of spiritual accompaniment with emerging adults in various contexts. Pressing developmental and socio-cultural issues facing young adults will be explored, focusing on the role these issues play in young people's spiritual lives, and in the church as a whole. Students will interact with representatives of exemplary ministries where possible.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Ms. Dean.

EF3561 Contemplative Listening I: Intro to Spiritual Direction
This course introduces students to the basic principles of spiritual direction and contemplative listening (both in personal prayer and communal conversations). It explores the rich history of the tradition of spiritual direction and makes connections between the wisdom of that ancient path and today's practices in the church. It also nurtures attentive, careful listening in students as they seek to integrate theory and life. (Students seeking formal certification in spiritual direction may sign up for the Oasis Ministries training program (optional) through this course, which requires attending the opening Fall retreat at Oasis Ministries in Lebanon, Pennsylvania.)

- Enrollment limited to sixteen students.
- Required Friday-Saturday retreat, date to be announced.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement. Pass/D/Fail.
- 3 credits.

Fall Semester, 2015–2016; Ms. Lee

EF3562 Contemplative Listening II: SD Theory & Practice
This course (Part 2) introduces students to the basic principles of spiritual direction and contemplative listening (both in personal prayer and communal conversations). It explores the rich history of the tradition of spiritual direction and makes connections between the wisdom of that ancient path and today's practices in the church. It also nurtures attentive, careful listening in students as they seek to integrate theory and life. (Students seeking formal certification in spiritual direction may sign up for the Oasis Ministries training program (optional) through this course, which requires attending the closing Spring retreat at Oasis Ministries in Lebanon, Pennsylvania during Reading Week.)

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Required retreat: March 18-20, 2016.
- Prerequisite: EF3561 or equivalent.
- Pass/D/Fail.
- 3 credits.

Spring Semester, 2015–2016; Ms. Lee

EF4333 When God Talks Back: Practicing Spiritual Discernment in America
This course will explore historical and contemporary practices of Christian spiritual discernment in a variety of American church contexts. It will be framed around examining three thickly described watershed occasions of ecclesial discernment in three different centuries – questions about the presence of God in revival in the mid-18th century; questions about slavery, race, and providence in the mid-19th century; and questions about the power of pentecostal intimacy with God in the mid-20th century. Looking through the lens of intellect, affect, liturgy, and social order, we will consider ways that various ecclesial communities sought to discern the voice and will of God on these questions.

- This is an elective course and does not fulfill the education and formation area departmental distribution requirement, and it does not fulfill the Practical Department elective distribution requirement.
- 3 credits.

Spring Semester, 2015–2016; Mr. Caleb Maskell

EF4390 Scripture and Food: Teaching the Bible in Congregations
The Garden of Eden; Manna; Passover; Festivals; The Feeding of the Five Thousand; The Lord's Supper; The Breaking of Bread; controversies about what to eat; the heavenly banquet: From beginning to end, the Bible includes stories of food. The story of Judeo-Christian faith cannot be told and the life of Christian faith cannot be lived apart from food. At the same time, food issues ubiquitously intersect our contemporary context. Might food provide a laboratory for teaching the Bible in congregations? How does our consumption of food relate to our "consumption" of Scripture? This course draws on agrarian thought and practice to think and rethink Christian education, specifically the teaching of Scripture in congregational contexts. Students will have the opportunity to garden at the Farminary, explore specific congregations as loci of Christian education, share meals, and think critically about the possible influence of agrarianism on Christian education.

- This course does not fulfill the education and formation requirement

but it does fulfill the Practical Theology elective distribution requirement.
- Enrollment by application. Course meets late spring, weeks 8–15.
- 3 credits.

Spring Semester, 2015–2016; Mr. Nathan Stucky

EF4400 Laboratory for Sustainable Models of Ministry

Millennial leaders—including young church leaders—view institutional structures as potential vehicles for social change. In contrast to some prior generations, however, millennials are especially attuned to the importance of emotional, social, spiritual, and financial sustainability in ministry. This course explores the relationship between ecclesiology, sustainability, social innovation and faith formation in a laboratory setting that helps students develop a process for taking a ministry innovation from concept to scale. Using case studies and theories of innovation, students will explore various social innovations' implicit theological operating systems, leadership assumptions, use of social media, financial sustainability, and ecclesial impact.

- The class meets on Thursdays 2:00–8:00 p.m. during the first half of the spring semester.
- This course does not fulfill the Education and Formation (EF) area departmental distribution requirement, but it does fulfill the Practical Department elective distribution requirement.
- Enrollment is limited to twenty-four students.
- Pass/D/Fail, except by permission of instructor.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Ms. Dean
Spring Semester, 2016–2017; Ms. Dean

EF4500 The Church as Social Entrepreneur

From coffee shop churches to online communities that crowd-sourced disaster relief, young church leaders are blurring the lines between Christian mission and social entrepreneurship (which may be understood as employing entrepreneurial principles like innovation, collaboration, risk-tolerance, networking, and sustainability to achieve a desired social change). Drawing on an eschatological rather than a biological understanding of "youth," this course explores the relationship between entrepreneurship and ecclesiology, and theologically assesses four models of Christian social entrepreneurship (tent-making ministries, Christian non-profits, vocational businesses, and international social entrepreneurship). By consulting with Christian entrepreneurs and entrepreneurial church leaders, students will explore qualities of leadership necessary for such ministries, and will propose an entrepreneurial ministry project of their own.

- This course does not fulfill the Education and Formation (EF) area departmental distribution requirement, but it does fulfill the Practical Department elective distribution requirement.
- Full participation in all four modules is necessary to pass the course.
- Students will be assessed a small fee to cover field trip costs.
- Pass/D/fail only.
- Enrollment limited to thirty-five students.
- 3 credits.

Fall Semester, 2016–2017; Ms. Dean

EF4563 Spiritual Direction Practicum I
Guides students in practices of contemplative listening for spiritual companionship. Builds upon the foundational principles introduced in EF3561 and EF3562 (Contemplative Listening I and II) and allows students to integrate theory and practice in more depth. Helps students who want more advanced training in spiritual direction.

- Prerequisites: EF3561 and EF3562 (or the equivalent).
- Pass/D/Fail.
- 2 credits.

Fall Semester 2015–2016; Ms. Ruth Workman
Fall Semester, 2016–2017; Ms. Ruth Workman

EF4564 Spiritual Direction Practicum II
Guides students in practices of contemplative listening for spiritual companionship. It builds upon the foundational principles introduced in EF3561 and EF3562, and hones skills practiced in EF3563, enabling deeper integration of theory and practice.

- Prerequisites: EF3561, EF3562 and EF4563 (or the equivalent).
- Pass/D/Fail.
- 2 credits.

Spring Semester, 2015–2016, Ms. Ruth Workman
Spring Semester, 2016-2017; Ms. Ruth Workman

EF/NT5010 Church Planting and Revitalization
A capstone seminar for students with experience in new church development or church revitalization. Focuses on knowledge and skills in leadership, relational evangelism, team-building, and resource development in starting or revitalizing congregations. Students will engage selected New Testament texts and utilize these texts as resources for discipleship models and for building community. Emphasis given to the integration of experience, theory, and practice.

- Yearlong course.
- This course does not fulfill any department distribution requirement.
- Permission of the instructors required for enrollment.
- 3 credits for the year. (1.5 credits each semester.)

Fall and Spring Semesters, 2015–2016; Ms. Bowens and Mr. Osmer

EF5312 Philosophy of Education
What is the purpose of education? What should be taught? What methods should be used? What are the roles of the teacher and the learner? These foundational questions will be explored by means of a close reading of education-related texts of Plato, Aristotle, Augustine, Rousseau, Kant, Marx, Kierkegaard, Dewey, and selected contemporary contributors to the philosophy of education. This course will be valuable both for future pastors and church educators who desire to think deeply, systematically, and historically about their role as leaders in the teaching ministry of congregations. It will also provide useful preparation for those with a teaching vocation in higher education.

- The course will serve as an integration course for those completing their M.A. degree requirements.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Mikoski

EF5353 Advanced Studies in Youth, Church, and Culture

Emphasizes integrative work interpreting the relationship between youth, society, and culture through the framework of a theological tradition. Readings emphasize the interdisciplinary nature of youth ministry, drawing from historical, sociological, systematic, and biblical texts as well as practical theology. Students will go "in depth" in a subject area of their choice that demonstrates practical theological reflection on an issue of significance that relates to youth, church, and culture. Class includes a mandatory immersion experience. Required for dual-degree/M.A. in youth ministry.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Prerequisite: EF2352 Theological Foundations in Youth Ministry or background in developmental theory.
- Enrollment is limited to twenty-five students.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. Dean

EF5459 Rhythms of Prayer in the Christian Tradition

Students will read deeply from classical texts on prayer and will reflect prayerfully on themes that emerge from those texts as they pertain to their own lives. While students will be introduced to a variety of prayer traditions in the history of the church, Benedictine rhythms of prayer will serve as primary exemplar. The class will culminate in a 4-day prayer retreat (on-site at a Benedictine retreat center) where students will be able to engage in daily rhythms of prayer, reading, and worship. Students will have an opportunity to reflect on both text and practice and interpret the semester's learning in light of future steps for personal growth and ministry. The required class retreat will be held on January 12–15, 2016 at Holy Cross Monastery in West Park, NY.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Required attendance at class retreat: January 12–15, 2016 at Holy Cross Monastery.
- Enrollment is limited to eighteen students.
- Pass/D/Fail.
- 3 credits. (Capstone course)

January Term, 2015–2016; Ms. Lee

EF/TH5557 The Face of the Other
What does it mean to confront the "face of the other?" Dostoevsky's character Ivan Karamazov complains, despite his alleged "love of humanity," that it is impossible to love one's neighbors, for they have "smelly, ugly faces." Theologians have argued, however, that it is in the practice of embracing the other that one's imago Dei is most fully realized. This course investigates various writings on this theme throughout recent centuries, focusing on key theological texts, as well as readings from philosophy, literature, and our contemporary world (both religious and secular). Implications for service and life-in-community will also be explored. Field education experiences will be incorporated into class discussion.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course does not fulfill the Theology Department distribution requirement.
- 3 credits.

Fall Semester, 2016–2017; Ms. Lee

Pastoral Care and Specialized Ministries

PC4110 Summer Clinical Pastoral Education
For Current PTS students only—after the Field Education Office receives the student's acceptance letter to the student's summer CPE placement, the Field Education Office will complete the registration process. Confirmation of registration is posted on the student's portal.

During the summer, students work full-time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Enrollment in a one-semester course in pastoral care during the academic year prior to the summer is required. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal.

- Limited to Th.M. candidates, seniors and middlers.
- This course does not fulfill Practical Theology Department distribution requirements.
- Prerequisite: a course in pastoral care
- Pass/D/Fail only.
- 3 credits and 1 ACPE or CPSP unit.

Summer, 2015; Ms. D. Davis
Summer, 2016; Ms. D. Davis

PC4111 Academic-Year Clinical Pastoral Education
Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week are spent in various hospitals and other health and welfare institutions working under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Enrollment in a one-semester course in pastoral care prior

to the CPE placement is required. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus field education supplemental questions are submitted in place of Princeton Seminary field education appraisals.

After the FE office receives the student's acceptance letter from the CPE site, the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for 1.5 field education credits each semester, the three credits will not be awarded until successful completion of the placement at the end of the spring semester. One ACPE or CPSP unit is awarded only at the end of the second semester.

- Pass/D/Fail only.
- 3 credits and 1 ACPE or CPSP unit.

Full Year, 2015–2016; Ms. D. Davis
Full Year, 2016–2017: Ms. D. Davis

PC5200 Parish Leadership and the Practice of Ministry
This course will explore the biblical and theological foundations for pastoral ministry. It will engage the distinctive approaches to Christian leadership, which have characterized the church through the centuries as well as challenge leaders in the future. Students will become more effective in dealing with the specific responsibilities of ministry, including administration, by learning to think theologically about those responsibilities. Time will also be spent on the meaning and content of the call to be a pastor.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. Barnes

Sonia E. Waters
Assistant Professor of Pastoral Theology

PC5210 Pastoral Care in Congregation and Context
This course explores pastoral care within a multi-systems perspective that includes family dynamics, congregational culture, and social context. Students will be introduced to pastoral care from a variety of multicultural contexts, and will consider how their own social location and family of origin inform their style of pastoral ministry. Family systems theory will then frame a critical examination of pastoral care issues related to individuals and congregations. Case studies will be used to explore best practices for responding to a range of issues from a multi-systems perspective, including sickness, abuse in the home, coming out to parents, grieving death, and addiction recovery.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. Waters
Fall Semester, 2016–2017; Ms. Waters

PC5215 Care of Selves, Care of Congregations
Surveys theories, methods, and practices of pastoral theological reflection and how these inform care of selves, congregations, and communities. Emphasis on ways pastoral care promotes psychological and spiritual health in congregants and on pastoral care as theological inquiry. Consideration of how students' own theological perspectives inform approaches to pastoral care when encountering differences of culture, class, gender, and religion. Moving beyond confines of normative pastoral theology while engaging cognate disciplines that inform a range of pastoral skills, the course draws on "classical" pastoral theological texts along with resources from African American, Latina/Latino, and feminist traditions. Additional readings derived from African and African American literature, Black, feminist, and womanist theory, psychoanalysis, and LGBT studies contribute to developing critical self-awareness, intercultural sensitivity, and theologically reflective pastoral care.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment is limited to thirty students.
- 3 credits.

Spring Semester, 2015–2016; Mr. Jay-Paul Hinds
Spring Semester, 2016–2017; Mr. Jay-Paul Hinds

PC5230 Leadership Through Conflict
Through lectures, readings, and discussions, students will explore the dynamics of leadership in settings of conflict, particularly that of the local parish. Time will be spent exploring current conflict theories; however, the emphasis of the class is on the identity and mission of the pastor when serving in conflicted contexts. Students will be required to build bridges from their biblical and theological course work to practical case studies.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Prerequisite: TH2100
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Barnes

PC5242 Sexuality and the Christian Body
Conceptions of spirit and flesh in Christian history and theology, examined in light of current controversies surrounding sexuality in the church, with implications throughout for pastoral care and counseling around sexual concerns.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2015–2016; Mr. Dykstra

PC5248 Family Stories and Ministry
This course explores family loss and major tragedies (abandonment, rape, incest, accidental death, suicide, alcoholism, mental illness, homicide, adoption, sexual identity disclosure, extra-marital affair, non-ID MSM, racial identity conflict, and physical disability) as interpreted by a family member through personal (autobiographical) account. The course will engage in issues related to the experiences of the suffering endured by the author and other family members, their efforts in alleviating such suffering, the role of religious convictions in their coping with the suffering, and implications for pastoral care of families in pain. In addition, such experiences of the suffering will be reflected in light of family systems theory.

- This course fulfills the pastoral care requirement or Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2016–2017; Ms. Pak Son

PC5320 Prayer and Pastoral Care
This course will focus on prayer as a practice of Christian discipleship and spiritual care and on how pastors work with people so that their pastoral care both emerges from prayer and leads to prayer. Attention will be given to the development of individual prayer as a spiritual discipline as well as to practices of communal prayer. Various forms of prayer, including petition, intercession, lament, confession, praise, and thanksgiving, will be studied.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment is limited to twenty-four students.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Ms. Hunsinger

PC5370 Pastoral Care as Quest for Meaning
This course focuses on spiritual coping and the minister's role in helping parishioners construct meaning in the midst of personal or societal tragedies experienced as challenges to faith. Students will be encouraged to identify the theological categories operative in their own pastoral leadership and to draw on their faith tradition to create pastorally sensitive responses to individual suffering, congregational challenges, or troubling current events. Through case studies, students will also practice assessing methods of religious coping. Consideration will be given to a variety of personal theologies or theodicies used to make sense of pastoral issues such as sickness, grief, homelessness, and domestic violence.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Ms. Waters

PC5380 The Creative Unconscious and Visual Life
This course explores the dynamics of unconscious thought, how it interacts with visual life, and how it can be accessed to increase spiritual and emotional health. We will discuss media saturation in the social construction of the self, personal aesthetic choices, and communal rituals.Frameworks include Freudian dream-work, Winnicottian object relations theory, and material culture studies in religion. Students will practice using images or creativity in pastoral ministry, as well as creating interactive social art in political protest or public mourning.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2015–2016; Ms. Waters

PC5450 A Sympathetic World: William James for Pastoral Care
The writings of William James (1842-1910), America's first and arguably foremost psychologist, were highly influential among, if not fully acknowledged by, pioneers of the discipline of pastoral theology. His work remains equally relevant to the understanding and practice of pastoral care today. This intensive seminar attends to James's insights into the nature of individual religious experience, to pluralism as a counter to fundamentalist trends, and to patterns of care for self and others in a world sympathetic to healing possibilities within ordinary and extraordinary human experience. An optional overnight field trip to Cambridge, Massachusetts, near the end of the term will enable students to explore various historic sites and to examine original documents and other artifacts relevant to James's life and work.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

January Term 2015–2016; Mr. Dykstra

PC5461 Pastoral Care and the Life Cycle
This course presents Erik H. Erikson's life cycle model as a conceptual framework for understanding the opportunities and challenges of childhood, adolescence, young adulthood, adulthood, and older adulthood, and for insights into the intentions and goals of pastoral care ministry in congregational and other institutional settings. Connections will be drawn between his life stages and the journey of life metaphor in popular Christian writings and Christian models of moral struggle. The course also focuses on Daniel J. Levinson's life structure model, considering its emphasis on adult developmental issues, especially professional formation.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2015–2016; Mr. Capps
Spring Semester, 2016–2017; Mr. Capps

PC5470 Dying and Grieving in Pastoral Care
This course will review aspects of death from the terminal or life-threatening diagnosis to the grieving process of loved ones. Students will discuss living wills, hospice care, the dying body, reconciliation and conversations with loved ones, rites of passage at death, and funeral planning. Theological points of view that influence end of life pastoral care, such as healing prayer or beliefs about the afterlife, will be explored. Consideration will also be given to the social issues of health care and the management of death in America. Students will be responsible for preparing their own final documents, including a draft will, advanced medical directive, and funeral planning.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Ms. Waters

PC5472 The Minister and Mental Illness
This course centers on selected mental or emotional illnesses, including mood disorders (especially depression), anxiety disorders, psychotic disorders (especially schizophrenia), somatoform (psychosomatic) disorders, personality disorders, and dementia (Alzheimer's type). Clinical diagnoses are supplemented with autobiographical accounts of mental illness by the afflicted and family members. Attention is given to the minister's role as a member of the health team and to ways in which ministers can provide pastoral care to relatives and friends of the mentally ill. Consideration is also given to ministers' vulnerability to mental or emotional illnesses (e.g., depression) and to the contention that they are especially susceptible to narcissistic personality disorder.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2015–2016; Mr. Capps
Fall Semester, 2016–2017; Mr. Capps

PC5475 Confession and Forgiveness in Pastoral Perspective
Explores theological and psychological dynamics of repentance, confession, forgiveness, and reconciliation in relation to God, self, and others. The genre of autobiography as a confession of faith and of sin, an examination of penitential rites in church history, and contemporary studies of shame, guilt, self-revelation, and forgiveness will be included. Relevance to pastoral care of individuals, families, congregations, and communities will be considered throughout.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2015–2016; Mr. Dykstra

PC5480 Compassionate Communication: A Spiritual Practice
Based on Marshall Rosenberg's model of nonviolent communication (NVC), this course will focus on basic skills and theological reflection related to developing compassionate communication in the church: listening with empathy, speaking honestly, mediating conflict, responding to criticism, working through congregational impasses, and building teamwork for common tasks. Experientially based; includes role plays, journaling, small group work, structured exercises.

- This course fulfills the pastoral care requirement or the Practical Theology Department elective requirement.
- Enrollment is limited to thirty-two students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2015–2016; Ms. Hunsinger
Spring Semester, 2016–2017, Ms. Hunsinger

Cleophus J. LaRue Jr.
Francis Landey Patton Professor of Homiletics

PC5490 Trauma and Grace: Toward Healing and Resilience
This course combines psychological theory with experiential learning and theological reflection to increase one's understanding of the impact of trauma on body, mind, and spirit, as well as one's interpersonal relationships. Psychological understandings of trauma will be placed into biblical and theological frameworks to offer theoretical and practical tools toward the healing of trauma. Secondary trauma of the witness and caregiver will be considered. Integrative spiritual practices for sustaining and renewing both victim and caregiver will be woven into each class.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Ms. Hunsinger

PC5510 Addiction, Compulsion, and Grace
This course surveys addictive and compulsive behaviors, including alcohol and drug abuse, gambling and pornography addictions, and eating disorders. Antecedents to addictive and compulsive behavior, such as past trauma, mental illness, and social oppression will be reviewed. Students will practice 12-step spirituality and become conversant on physiological, emotional, and spiritual aspects of recovery. Students will also evaluate Christian perspectives on addictive behaviors and consider the tension between individual morality, personal brokenness, and social sin frameworks in understanding and responding to addictions.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment is limited to fifty students.
- 3 credits.

Fall Semester, 2015–2016; Ms. Waters

Speech Communication in Ministry

SC2101 Speech Communication in Ministry
Weekly workshops on speech communication in the context of ministry emphasizing critical and empathic study of biblical and other literature as encountered in the spoken word. Exploration of principles involved in perceiving and expressing denotative and connotative meaning through verbal, vocal, and physical gesture. Course will focus on helping students to develop technical, theoretical, and theological evaluation skills. In addition to weekly workshops and required outside reading, required lecture-demonstrations may be scheduled live or by video at the discretion of the professor.

- Required of all junior M.Div, M.A., and MA(TS) candidates.
- Students are expected to remain in the same section both semesters for SC2101 and SC2102.
- Each section is limited to nine students.
- Letter grade only.
- 1 credit.

Fall Semester, 2015–2016; Speech Staff
Fall Semester, 2016–2017; Speech Staff

SC2102 Speech Communication in Ministry II
Weekly workshops offering practical exploration of the interpretive and theological dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to vocal and physical gesture and the evaluation of one's own work and the work of others. In addition to weekly workshops and outside reading, lecture-demonstrations may be scheduled live or by video at the discretion of the professor. Students are expected to remain in the same section as SC2101.

- Required of all junior M.Div. and M.A.(T.S.) candidates.
- Prerequisite: SC2101.
- Each section is limited to nine students.
- Letter grade only.
- 1 credit.

Spring Semester, 2015–2016; Speech Staff
Spring Semester, 2016–2017; Speech Staff

SC3340 Practical Theology as Drama
Dramaturgical and theological analysis, criticism, and production of a play from the repertory of religious drama.

- This course fulfills or counts towards the Practical Theology elective requirement.
- Admission to course by audition.
- Variable credit 3, 2, or 1 credit.

Spring Semester, 2015–2016; Mr. Michael Dean Morgan
Spring Semester, 2016–2017; Staff

Nancy Lammers Gross
Arthur Sarell Rudd Associate Professor
of Speech Communication in Ministry

SC/WR3390 Word and Act: Service for the Lord's Day
Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes the reading of the scriptures, the preparation of prayers, and the preparation and conduct of Advent and Lenten services of the Word following the traditional ante-communion order. Lecture-demonstration, workshops, videotaping, and critique.

- This course counts towards the Practical Department elective requirement.
- Prerequisite: SC2102.
- Each section is limited to eight students.
- 1 credit. (Capstone course)

Fall Semester, 2016-2017; Mr. Brothers, and Staff

SC/WR3391 Word and Act: Sacraments, Funerals, Weddings
Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Particular attention is given to non-verbal elements. Includes case analysis of pastoral situations and the preparation and presentation of complete services for Christian marriage and memorial services (i.e., witness to the resurrection). Lecture-demonstration, workshops, videotaping, and critique.

- This course fulfills the Practical Theology elective requirement.
- Each section is limited to eight students.
- Prerequisite: SC2102.
- 1 credit. (Capstone course)

Spring Semester, 2016–2017; Mr. Brothers, and Staff

SC/PR3460 Preaching the Sermon
In a workshop setting, the relationship between speech performance, content, form, style, and context in preaching will be explored. Particular attention will be given to introductions and conclusions, writing for the ear, preaching with and without a manuscript, visual and vocal engagement, body movement, confidence, and authenticity in the role of the preacher. Each student will be provided with a digital video recording of her/his final sermon.

- This course fulfills the Practical Theology elective requirement.
- Enrollment is limited to eight students per section.
- Prerequisites: SC2102. PR2100 must be completed or taken concurrently.
- 2 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Brothers, Ms. Gross, and Staff

SC/PR3500 Preaching Paul
A focus on the special opportunities and challenges in preaching from the Pauline and deutero-Pauline corpus, including particular attention to difficult texts. We will consider a dialogical hermeneutical and homiletical method for the development of sermons. There will be an emphasis on competence in the oral performance of texts and its relationship to the interpretation of texts for preaching. Oral performance preparation will be workshop-based; two to three sermons will be preached.

- This course fulfills the Practical Theology elective requirement.
- Prerequisites: NT2100, SC2102 and PR2100.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. Gross

EC/SC3580 Intercultural Theologies and Intercultural Communication in World Christianity
Weekly lectures and workshops will address the role of intercultural communication in the context of World Christianity. Intercultural theologies and interfaith witness offer frames for exploring the relationships of people and communities from different cultural, ethnic, religious and social backgrounds. Students will develop and hone skills essential to perceiving and expressing denotative and connotative meaning through written, verbal and nonverbal codes. Using this knowledge, students will consider communicative transactions within a multi-ethnic and multicultural world Christianity--its value and constraints.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course does not fulfill the Practical theology elective requirement.
- 3 credits. (Capstone course)

Spring Semester 2015–2016, Mr. Barreto and Ms. Harris

Preaching

PR2100 Introduction to Preaching
An intensive introduction to preaching and the designing and delivery of sermons. Weekly sessions include lectures, discussion, and/or student preaching with critique.

- Required of all M.Div. middlers.
- Prerequisites: SC2101 and SC2102.
- Enrollment in each section is limited to eighteen students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2015–2016; Ms. Brown, Mr. LaRue
Spring Semester, 2015–2016; Ms. Brown, Mr. LaRue
Fall Semester, 2016–2017; Ms. Brown, Mr. LaRue
Spring Semester, 2016–2017; Staff

PR3272 Preaching in the African American Tradition
This course focuses on the particular characteristics of preaching in the African American religious experience, with historical, methodological, and theological components. Historical emphasis will provide a sense of the contribution of African Americans to three centuries of preaching. Methodology will consider the impact of social location and racial particularity on the form, structure, and content of African American preaching. Exploration of the place of theological themes that are common to African American preaching, e.g., providence, liberation, self-help, and racial solidarity. Particular attention will be given to the contemporary preaching styles of Gina Stewart, Ralph West, Freddie Haynes, and T.D. Jakes.

- This course fulfills the Practical Theology elective requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. LaRue

PR/WR3330 Life Passages, Worship, and Preaching
The goal of this course is to design integrated pastoral approaches to worship and preaching that support believers in coming to terms with specific losses and transitions in their personal or family lives. Students will choose a particular individual or family crisis as their focus of study for the course, such as unemployment, infertility, miscarriage/stillbirth, military deployment or return from duty, onset of a major illness or disability, separation/divorce, job loss or retirement, and other life-changing transitions.

- Enrollment is limited to sixteen students.
- Prerequisite: PR2100.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. Brown

SC/PR3500 Preaching Paul
A focus on the special opportunities and challenges in preaching from the Pauline and deutero-Pauline corpus, including particular attention to difficult texts. We will consider a dialogical hermeneutical and homiletical method for the development of sermons. There will be an emphasis on competence in the oral performance of texts and its relationship to the interpretation of texts for preaching. Oral performance preparation will be workshop-based; two to three sermons will be preached.

- This course fulfills the Practical Theology elective requirement.
- Prerequisites: NT2100, SC2102 and PR2100.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. Gross

PR3620 Sermons from the Civil Rights Movement
The modern day Civil Rights Movement that changed the course of American history was sustained, nurtured, and kept alive by African American ministers. Beginning with the Montgomery Bus Boycott in 1955 and continuing on into the early 1970s, it was sermons thundered from black pulpits that gave shape and direction to this historical protest. This course will examine sermons and speeches from some of the leading black voices of the movement, including Martin Luther King Jr., Ralph Abernathy, Fannie Lou Hamer, and Wyatt Tee Walker. Through printed and videotaped sermons, biographies, and other readings, students will explore some of the major biblical/theological themes that lay at the heart of the protests (e.g., justice, the beloved community, uplift, hope, and "God as no respecter of persons") in an effort to understand how the movement's leaders made the gospel relevant to their times. Attention will also be given to the use of imagination, imagery, and crafted speech in sermon creation and design. Students will prepare two sermons on contemporary social justice concerns.

- This course fulfills the Practical Theology elective requirement.
- Enrollment is limited to fifteen students.
- 3 credits. (Capstone course)

Fall Semester, 2016–2017; Mr. LaRue

PR3640 When Sundays Come Quicker Than Sermons
This course is designed to prepare students for the weekly discipline of sermon preparation. Through lectures, class discussions, and a preaching laboratory, they will develop skill sets in exegeting both Scripture and congregations for sermon preparation, preaching the liturgical calendar, using a lectionary as a resource for sermon preparation, and developing a working method for series preaching and pastor's choice scriptural selections. Students will prepare and preach a sermon each week of the class as a way of preparing them for the challenges involved in the crafting and delivery of sermons on a regular basis.

- This course fulfills the Practical Theology elective requirement.
- Enrollment is limited to twelve students and priority is given to those closest to graduation.
- 3 credits.

Spring Semester 2015–2016; Mr. LaRue

Professor Deborah van Deusen Hunsinger (left) leads a class discussion.

PR4100: Sustaining the Preaching Life
This one-credit practicum focuses on learning and engaging best practices for sustaining preaching excellence, using a cohort-based, peer-learning model. Participants will be part of a small "cohort" of student preachers for the semester. A primary goal will be learning what it takes to initiate and sustain a "working preachers" covenant group to provide mutual support, creative inspiration, and accountability in the practice of preaching. The course includes modules on long-term sermon planning, efficient but thorough research on upcoming texts, sermon design, ways to gain helpful sermon feedback, and time management for preaching.

- Prerequisite: PR2100.
- This course does not fulfill or count toward any Practical Theology distribution requirement.
- Enrollment is limited to eighteen students with preference given to students concurrently enrolled in a preaching or speech elective for which sermons will be prepared.
- 1 credit (Capstone course)

Spring Semester, 2015–2016; Ms. Brown
Spring Semester, 2016–2017; Staff

PR5240 From Text to Sermon
This course will focus on the movement from biblical texts to sermons on those texts. Several types of texts will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle.

- This course fulfills the Practical Theology elective requirement.
- Enrollment limited to twenty-five students; preference given to those closest to graduation who are concentrating in the field.
- Prerequisite: PR2100.
- 3 credits. (Capstone course)

Spring Semester, 2016–2017; Mr. LaRue

PR5370 Preaching to Shape a Practicing Church
Participants in this course will design three sermons for a specific congregational context, reflecting critically on congregations as contextually-embedded, specific expressions of God's redemptive purposes in the world (practical ecclesiology). Participants will: 1) engage in critical reflection on the nature and function of congregations today in specific contemporary contexts; 2) engage in socio-cultural study of a specific congregation for which their sermons will be planned; 3) develop a coherent, longitudinal preaching plan for that congregation; and 4) prepare three sermons designed to strengthen a) congregational self-understanding; b) a specific congregational practice; and c) orientation of the congregation to the context of its mission. Two of the three sermons will be preached in class.

- This course fulfills the Practical Theology elective requirement.
- Limited to fifteen students.
- Prerequisite: PR2100.
- 3 Credits.

Spring Semester, 2015–2016; Ms. Brown

Worship

WR1100 Chapel Choir
Introduction to fundamental musical resources used in Christian worship. The focus of the course is on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor.

- May be repeated for a maximum of 2 credits.
- 1 credit each semester.
- This course does not fulfill any Practical Department distribution requirements.

Fall and Spring Semesters, 2015–2016; Mr. Tel
Fall and Spring Semesters, 2016–2017; Mr. Tel

WR3101 Introduction to Christian Worship
A survey of the history, practice, and theology of Christian worship, with particular attention to ecumenical developments in North American contexts. Topics will include the service of the Word, the celebration of baptism and the Lord's Supper, weddings, and funerals. Must be taken with one of the following courses for a minimum of three credits total: Christian Worship and Artistic Languages, Christian Worship and the Presbyterian Tradition, Christian Worship and the Methodist Tradition, Christian Worship and the Lutheran Tradition, Worship in the African American Traditions, Worship as Resistance, or Word and Act in Christian Worship.

- This course does count toward the Practical Department elective requirement.
- Prerequisite: SC2102
- 2 credits. (Capstone course)

(WR3101 will not be offered in 2015–2016)
Fall Semester, 2016–2017; Staff

WR3103 Christian Worship and the Presbyterian Tradition
Christian worship as practiced in the Presbyterian Church (USA), with special attention to the Book of Confessions, the Directory for Worship, the rites of ordination, and the liturgical responsibilities of the ministerial office. Strongly advised for those preparing for ordination in the Presbyterian Church (USA).

- WR3101 is required in combination with this course and should be taken concurrently.
- Prerequisite: SC2102
- This course does count toward the Practical Department elective requirement.
- Pass/D/Fail only.
- 1 credit. (Capstone course)

WR3103 will not be offered in 2015–2016
Fall Semester, 2016–2017; Staff

WR3104 Christian Worship and the Lutheran Tradition
Christian worship as practiced in the Evangelical Lutheran Church in America, with special attention to the service and sacramental rites in the Lutheran Book of worship and Evangelical Lutheran Worship, and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the Lutheran Church in America.

- This course does count toward the Practical Department elective requirement.
- 1 credit.

Fall Semester, 2016-2017; Mr. Rorem

WR3105 Christian Worship and the Methodist Tradition
Christian worship as practiced in the United Methodist Church, with special attention to the history of Methodist worship, the United Methodist Hymnal, Book of Worship, By Water and the Spirit (a United Methodist understanding of baptism and Christian initiation), This Holy Mystery (a United Methodist understanding of Holy Communion) and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the United Methodist Church or pan-Methodist denominations.

- WR3101 is required in combination with this course and should be taken concurrently.
- This course does count toward the Practical Department elective requirement.
- 1 credit.

Fall Semester, 2016–2017; Staff

WR3129 The Psalms in Christian Worship
An exploration of the use of the Psalms in Christian worship. Consideration will be given to liturgical practices of the early church and the Reformation traditions and to the influences of the liturgical renewal movement, as well as to emerging developments in contemporary worship practices. The basic course is offered for one credit but may be expanded to two credits through participation in a series of practica on the musical performance of the Psalter and discussion of the experience of singing and journaling through the Psalms.

- This course does count toward the Practical Department elective requirement.
- 1 or 2 credits.

Spring Semester, 2015–2016; Mr. Tel

WR3145 Collaborative Preparation for Worship
A practice-based study of collaborative worship preparation. Enrollment for the course will draw from Master of Divinity students (Princeton Theological Seminary) and Master of Sacred Music students (Westminster Choir College of Rider University). Through lectures, seminars, readings, and common participation in Seminary chapel services, students will explore models and strategies for pastors and church musicians to prepare collaboratively for worship.

- Class will meet for six two-hour session on Friday afternoons. Dates to be determined.
- This course does count toward the Practical Department elective requirement.
- 1 credit.

Spring Semester, 2016–2017; Mr. Tel

WR3146 Musical Resources for the Congregation
An exploration of the clergy's role in fostering congregational involvement in church music. The focus of this course will be on the use of the psalter and hymnal in planning and leading corporate worship. Other components of this course include clergy-musician relations, issues in the accompaniment of congregational song, and theological reflection on musical style. The basic course is offered for one credit but may be expanded to three credits through readings, lectures, and participation in a series of practica on the diverse musical sources and performance practices of congregational song.

- This course does count toward the Practical Department elective requirement.
- 1 or 3 credits.

Fall Semester, 2015–2016; Mr. Tel
Fall Semester, 2016–2017; Mr. Tel

PR/WR3330 Life Passages, Worship, and Preaching
The goal of this course is to design integrated pastoral approaches to worship and preaching that support believers in coming to terms with specific losses and transitions in their personal or family lives. Students will choose a particular individual or family crisis as their focus of study for the course, such as unemployment, infertility, miscarriage/stillbirth, military deployment or return from duty, onset of a major illness or disability, separation/divorce, job loss or retirement, and other life-changing transitions.

- Enrollment is limited to sixteen students.
- Prerequisite: PR2100.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. Brown

SC/WR3390 Word and Act: Service for the Lord's Day
Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes the reading of the scriptures, the preparation of prayers, and the preparation and conduct of Advent and Lenten services of the Word following the traditional ante-communion order. Lecture-demonstration, workshops, videotaping, and critique.

- This course counts towards the Practical Department elective requirement.
- Prerequisite: SC2102.
- Each section is limited to eight students.
- 1 credit. (Capstone course)

Fall Semester, 2016-2017; Mr. Brothers

SC/WR3391 Word and Act: Sacraments, Funerals, Weddings
Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Particular attention is given to non-verbal elements. Includes case analysis of pastoral situations and the preparation and presentation of complete services for Christian marriage and memorial services (i.e., witness to the resurrection). Lecture-demonstration, workshops, videotaping, and critique.

- This course fulfills the Practical Theology elective requirement.
- Each section is limited to eight students.
- Prerequisite: SC2102.
- 1 credit. (Capstone course)

Spring Semester, 2016–2017; Mr. Brothers, and Staff

Ph.D. Seminars

PT9000 History and Method of Practical Theology
A study of essential readings in the history and method of practical theology, including emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. 3 credits.
Fall Semester, 2015–2016; Mr. Osmer and Ms. Hunsinger

PT9003 Philosophies of Practical Reason and Practical Theology
This seminar examines a range of philosophical perspectives on practical reason and the various ways in which such perspectives inform approaches to practical theology. The seminar focuses on such issues as views of what it means to be human, the distinctive character of practical reason, construal of the complex interplay between theory and practice, the role of social context, strategies for effective action, and the ultimate horizons of practical reason. Close readings of relevant texts from a number of sources including but not limited to Aristotle, Greco-Roman Moralists, Kant, Marx, Dewey, and Habermas. Particular attention is paid to the deployments of various conceptions of practical reason in the theory and practice of practical theology and its sub-disciplines. 3 credits.
Spring Semester, 2015–2016; Mr. Mikoski

PT9008 Models of Adolescent Formation in Contemporary Christianity
Drawing on literature from social theory, education, and the "practices discussion" in practical theology, this course explores shifts in the ecology of formation available to young people in the twentieth-first century. Special attention will be given to the way social institutions (e.g., families, the media, schools, congregations, "popular culture") affect models of formation and education in the church, and how ministry with young people reflects and refracts these changes in ways that ultimately shape ecclesiology itself. Students need to be acquainted with the ecclesiology/missiology of two theologians of their choice. 3 credits.
Fall Semester, 2015–2016; Ms. Dean

PT9027 Educational Ministry and the Learning Sciences
Critically engages the recent explosion of new insights into the dynamics of human learning arising from fields like neuroscience, educational psychology, artificial intelligence, and action philosophies from theologically informed and educationally oriented interdisciplinary perspectives. The seminar will move toward development of constructive models of learning in educational ministry and their implications for aims, curriculum, and methods of instruction in various forms of educational ministry. 3 credits.
Spring Semester, 2016–2017; Mr. Mikoski

PT9028 Theories of Teaching in America: 1860–present
This seminar will consider contemporary theories of teaching in America from the late nineteenth century through the present, from Bushnell through contemporary theories of informal learning. Special attention will be given to the influence of these theories on approaches to Christian formation and discipleship, and vice versa. Students will examine their own approaches to Christian formation in light of the theoretical literature. 3 credits.
Spring Semester, 2016–2017; Ms. Dean

PT9033 Christian Spirituality
This seminar will introduce students to the research field of Christian spirituality. It will also introduce some methodologies appropriate to this interdisciplinary field, and promote skills in research, organizing, and writing. Students will explore the implications of several current understandings of Christian spirituality as an academic field, and integrate readings from church history (classical texts on spirituality), theology, and contemporary spirituality. 3 credits.
Spring Semester, 2016–2017; Ms. Lee

PT9042 Advanced Pastoral Counseling
Provides doctoral students in pastoral theology the opportunity to acquire pastoral counseling experience under the guidance of an experienced pastoral counselor with supervisory credentials as a component of their ongoing research. Registration must be approved by the student's faculty advisor. Course may be repeated. 3 credits.
For further information and approval, contact Mr. Dykstra.

PT9045 Interdisciplinary Approaches to Trauma
This seminar will focus on the power of Christian theology, psychotherapy, and restorative justice as interpretive frameworks for illuminating and ameliorating trauma. The seminar will engage current research in neuroscience, selected psychoanalytic texts, and restorative justice approaches toward understanding the impact of trauma on individuals and groups. These frameworks will be brought into conversation with Christian theology and Christian practices as normative points of reference for thinking about the emotional and spiritual healing of persons in extreme or prolonged affliction. An area seminar in pastoral theology. 3 credits.
Fall Semester, 2016–2017; Ms. Hunsinger

PT9053 Oppression: The Social and the Psychoanalytic
This course will explore the use of psychoanalysis in theorizing the formation of the social self with an emphasis on the internalization of oppression. Psychoanalytic perspectives on social issues such as gender, race, and poverty will be reviewed. Students will critically engage social issues in oppression from a psychoanalytic perspective. Consideration will be given to critical theorists who access psychoanalytic perspectives in their critique of social power. This Ph.D. seminar is open to Th.M. students and advanced M.Div. and Dual students with permission of the instructor. 3 credits.
Spring Semester, 2016-2017; Ms. Waters

PT9058 Psychology of Religion
Exploration of both classical and contemporary developments in psychology of religion, with emphasis on major texts, including James's The Varieties of Religious Experience, Freud's The Future of an Illusion, Otto's The Idea of the Holy, Jung's Answer to Job, and Erikson's Young Man Luther. An area seminar in pastoral theology. 3 credits.
Spring Semester, 2015-2016; Mr. Dykstra

PT9065 Object Relations: Foundational and Contemporary Perspectives
This course will survey object relations theories in psychoanalysis and consider contemporary relational psychoanalytic authors who draw from their perspectives. Attention will be given to postmodern and social constructivist conceptions of the self in psychoanalysis. Winnicottian, Kleinian, and Kohuttian perspectives will be reviewed. Students will practice utilizing object relations theories in pastoral theology and social critique. Open only to Ph.D. students. 3 credits.
Spring Semester, 2015-2016; Ms. Waters

PT9066 Technologies of the Self
Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of imago Dei will shape the seminar discussion. Readings include: Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. 3 credits.
Fall Semester, 2015–2016; Mr. Dykstra

PT9074 Homiletical Theory I: From Antiquity to the Enlightenment
A study of representative texts from the classical rhetorical tradition, the history of preaching, and the history of theology formative for the development of homiletical theory. Among thinkers, preachers, or movements examined are Aristotle, Cicero, and Quintilian, Origen and Chrysostom, Augustine, scholasticism and the preaching orders, Luther and Calvin, Puritanism and Anglicanism, and Fénelon and the court of Louis XIV. 3 credits.
Fall Semester, 2016–2017; Mr. Kay

PT9075 Homiletical Theory II: From the Enlightenment to the Present
A study of representative texts formative for the development of modern homiletical theory. Among thinkers, preachers, or movements examined are representatives or heirs of the Scottish Enlightenment, Romanticism and Revivalism, dialectical and kerygmatic theologies, and the New Hermeneutic and the New Homiletic. 3 credits.
Spring Semester, 2016–2017; Staff

PT9081 Theology and Proclamation
An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth-century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. 3 credits.
Fall Semester, 2015–2016; Mr. Kay

PT9084 Speech Performance in Preaching
Critical theological appropriation of performance studies in speech for homiletical theory, practice, and criticism. Review of formative works in the performance of literature from the late nineteenth century to the present with attention to hermeneutical issues implicit in these works. Matters addressed include contributions to contemporary text performance studies from performance-oriented research in rhetoric and cultural anthropology, orality, interdisciplinary methodological questions, and current literature in performance approaches to preaching. 3 credits.
Spring Semester, 2015–2016; Mr. Brothers

PT9085 Preaching the Gospel in Diverse Cultures
An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for "exegeting" them, and exploration into their significance for the theology of sermons and for the many forms of verbal and non-verbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in congregational studies and intercultural communication will be considered. 3 credits.
Spring Semester, 2016–2017; Mr. LaRue

Departmental Faculty

M. Craig Barnes, President and Professor of Pastoral Ministry. MDiv, Princeton Theological Seminary; PhD, The University of Chicago. His writing and academic work reflect his deep commitment to the theological formation of pastors to lead the church in changing times. (Presbyterian)

Michael Allen Brothers, Associate Professor of Speech Communication in Ministry. MA, Northwestern University; MDiv, ThM, PhD, Princeton Theological Seminary. His interests include the relationship between performance studies, narrative, improvisation, preaching, and worship. (Presbyterian)

Sally A. Brown, Elizabeth M. Engle Associate Professor of Preaching and Worship. MDiv, Gordon-Conwell Theological Seminary; PhD, Princeton Theological Seminary. Her research interests include the impact on contemporary preaching theory and practice of feminist/womanist, post-liberal, and post-structuralist biblical interpretation; the challenges of interpreting the cross as a redemptive symbol in a world of violence; and the relationship between preaching and ecclesial formation, particularly ethical formation. (Presbyterian)

Kenda Creasy Dean, Mary D. Synnott Professor of Youth, Church, and Culture. MA, Miami University; MDiv, Wesley Theological Seminary; PhD, Princeton Theological Seminary. Her special interests include the relationship between practical theology, adolescence, and culture, the practices of the church, and spiritual formation. (United Methodist)

Robert Craig Dykstra, Charlotte W. Newcombe Professor of Pastoral Theology. MDiv, PhD, Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

Nancy Lammers Gross, Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry. MDiv, PhD, Princeton Theological Seminary. Her research and teaching interests include hermeneutical issues in oral interpretation of the proclaimed Word of God and the special concerns women face in embracing their bodies as the instrument God has chosen for proclaiming the Word. (Presbyterian)

Deborah van Deusen Hunsinger, Charlotte W. Newcombe Professor of Pastoral Theology. MDiv, Yale University Divinity School; MPhil, PhD, Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (Presbyterian)

James Franklin Kay, Joe R. Engle Professor of Homiletics and Liturgics. MDiv, Harvard University Divinity School; MPhil, PhD, Union Theological Seminary in New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the Bible's apocalyptic and narrative forms and their significance in preaching. (Presbyterian)

Cleophus James LaRue Jr., Francis Landey Patton Professor of Homiletics. MA, Baylor University; MDiv, PhD, Princeton Theological Seminary; DD(Hon.) Coe College. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)

Bo Karen Lee, Associate Professor of Spiritual Theology and Christian Formation at Princeton Theological Seminary. BA, Yale University; MDiv, Trinity International University; ThM, PhD, Princeton Theological Seminary. Her research interests include Christian mysticism, medieval and early modern women's spiritual writings, and classical treatises on prayer. She is working on a volume on contemplative pedagogies and research strategies, and teaches courses on contemplative listening, spiritual direction training, as well as themes like forgiveness and reconciliation, and "the face of the other." (Presbyterian)

Gordon Stanley Mikoski, Associate Professor of Christian Education. MDiv and MA, Princeton Theological Seminary; PhD, Emory University. His research interests include Christian education and the doctrine of the Trinity, sacraments and Christian education, and philosophies of practical reason in relation to practical theology. (Presbyterian)

Richard Robert Osmer, Ralph B. and Helen S. Ashenfelter Professor of Mission and Evangelism. MDiv, Yale University Divinity School; PhD, Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

Sonia E. Waters, Assistant Professor of Pastoral Theology. MDiv, The General Theological Seminary; PhD Princeton Theological Seminary. She has a background in social work, feminist advocacy, and parish ministry. Interests include liberation and contextual theologies, relational psychoanalysis, critical theory, social issues in pastoral care and congregational life, affect theory, and embodiment. (Episcopal)

Administrative Faculty

Deborah Kerr Davis, Director of Field Education, MDiv, Princeton Theological Seminary. Certificate in spiritual direction, Oasis Ministries. Interests include pastoral care; spiritual direction; assisting others in vocational discernment. (Presbyterian)

Martin Tel, C.F. Seabrook Director of Music. MM, University of Notre Dame; MA, Calvin Theological Seminary; DMA, University of Kansas. His research interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)

Administrative Personnel

Chanon Ross, Director of the Institute for Youth Ministry, PhD, Garret-Evangelical Theological Seminary. MA(TS), Duke Divinity School. His research and teaching interests include Youth & Young Adult Ministry and Augustine.

Timothy D. Son, PhD, Columbia University. ThM, MDiv, Princeton Theological Seminary. His research and teaching interests include Asian American ministry, youth ministry, and Christian education.

Nathan T. Stucky, PhD, MDiv, Princeton Theological Seminary. His research and teaching interests include Youth ministry, education, and Sabbath. (Mennonite)

Adjunct Faculty

Charles L. Bartow, Carl and Helen Egner Professor of Speech Communication in Ministry Emeritus.

Donald E. Capps, William Harte Felmeth Professor of Pastoral Theology Emeritus.

Jay-Paul Hinds, Assistant Professor of Pastoral Care, Practical Theology, and Psychology of Religion. Howard University. PhD, Emory University. ThM, MDiv, Princeton Theological Seminary. His research and teaching interests include Practical and Pastoral Theology, African American Spirituality and Literature, and Feminist/Womanist thought.

Caleb J.D. Maskell, PhD Candidate, Princeton University. MDiv, Yale University. His research and teaching interests include the theology of Jonathan Edwards, American Christianity and the Civil War, and African American Studies. (Vineyard)

Michael D. Morgan, MFA, University of California–Irvine. He is currently appearing on Broadway in Amazing Grace. His teaching interests include acting, speech, and vocal techniques. (Presbyterian)

Robert Norris, DMin, ThM, MDiv, Princeton Theological Seminary. His research and teaching interests include philanthropy and parish ministry. (Presbyterian)

Angella Son, PhD, ThM, MDiv, Princeton Theological Seminary. Her research and teaching interests include pastoral theology, psychology of the self, and narcissism. (Presbyterian)

Ruth Workman, Spiritual Director, Princeton Theological Seminary. EdM, Rutgers University; MA, Chestnut Hill College. Her primary research and teaching focus is in Spiritual Direction. (Presbyterian)

Alison Young, Executive Director, Lawrenceville Presbyterian Preschool. BA, University of Victoria. Her teaching interests include early childhood education. (Presbyterian)

Post-Doctoral Teaching Fellow

Yvette Joy Harris, MDiv, Princeton Theological Seminary. PhD, Howard University. Her teaching and research interests include Theology and Race and Black Womens' experience in church and culture.

Religion and Society

RS1100 Introduction to Digital Humanities
The application of emerging technologies play a critical role in humanities scholarship. Digital Humanities, a field with a wide array of definitions, can simply be understood as "the intersection of computing and the disciplines of the humanities." This course is designed to introduce students in theological disciplines to the theory, concepts, methods and emerging practices in the digital humanities. The intersection of technology and disciplines within the humanities allow for existing questions to be asked anew as well as raise new questions enabled by technology. While this class will explore the theoretical underpinnings of the digital humanities, special focus will be given to digital text editing and markup, with students developing a complete digital text if they choose to enroll in the optional workshop component of the course. 2 credits
January Term, 2015–2016; Mr. Dobbs-Allsopp and Mr. Gregory Murray

RS5100 Black Church Studies Colloquium
Focuses on contemporary Christian witness within the Black Church today (broadly defined as African/African American/historically black churches and congregations). It provides a common intellectual experience for students who are pursuing the certificate in Black Church Studies. While students will be able to fulfill the core of their requirements from any courses offered at PTS with a Black Church focus, this colloquium will give the students a common experience, dialogue, and foundation for understanding the concept of "Black Church" within the broader theological/religious concept. Required of students who intend to earn a certificate in Black Church Studies. Because a cohort of students will graduate every year with a Black Church Studies certificate, the colloquium will be offered yearly and can be taken at any point in the M.Div. experience. Students are only required to take it once, but they can repeat the colloquium if they choose.

- Prerequisite: one prior course in Black Church Studies
- 1 credit.

Spring Semester, 2015–2016; Ms. Pierce
Spring Semester, 2016–2017; Ms. Pierce

RS5200 Colloquium in Theology and Gender
This colloquium focuses on issues of theology and gender as they pertain to contemporary church and society. It provides a common intellectual experience for students who are pursuing the Certificate in Theology and Gender. While students will be able to fulfill the core of their requirements from any PTS courses on the list of approved theology and gender courses, this colloquium will give students a common experience, dialogue, and foundation for critical reflection on the understanding of gender in church and society, with a view toward positive change as needed. Required of students who intend to earn a Certificate in Theology and Gender. Because a cohort of students will graduate every year with a Theology and Gender certificate, the colloquium will be offered yearly and can be taken during the second and third year in the M.Div. experience or the second year in the M.A.(T.S.) experience. Topics will vary from year to year; although students are only required to take it once, they may repeat it if they choose.

- Prerequisite: one prior course in Theology and Gender (from the list)
- 1 credit.

Spring Semester, 2015-2016; Ms. Lapsley
Fall Semester, 2016-2017; Ms. Lapsley

Ph.D. Seminars

RS/TH9010 Workshop in Theology and Religion and Society
A year-long workshop focused on current student and faculty research. Meets six times/semester. For all doctoral students in Theology and Religion and Society. 2 credits for the year.
Fall and Spring Semesters, 2015–2016; Mr. Johnson

William Stacy Johnson
Arthur M. Adams Professor
of Systematic Theology

RS/TH9040 Edwards, Emerson, and the Re-envisioning of American Christianity

A study in the ongoing transformation of Christianity in the American context, considering two distinct but overlapping streams of religious thought. The first, represented by Jonathan Edwards, is broadly Augustinian, theocentric, realistic, and confessional. The second, exemplified by Ralph Waldo Emerson, is more eclectic, humanistic, perfectionist, and nonconformist. The premise of the course is that both streams are vital to the future of American Christianity. To test that premise students will study selected texts of Edwards, Emerson and their heirs–as chosen from among: philosophical heirs (e.g. James, Dewey, Cavell, Stout); literary heirs (e.g. Whitman, Dickinson, Frost, Stevens, Ellison, Baldwin, Morrison); theological heirs (e.g. the Niebuhrs, Gustafson, West); and various advocates of social change (e.g. Thoreau, King, contemporary social entrepreneurs). Attention will be given to theological treatment of causes that cry out for redress (e.g. slavery, the rights of women, civil rights, LGBTQ issues, environmentalism) and to uncovering the "embedded theologies" at work in contemporary social practices in both the secular and ecclesial arenas. 3 credits.
Spring Semester, 2015–2016; Mr. Johnson

RS9100 Religion and Society

Introduction to leading topics, theories, and methods of study in areas of primary focus in the Religion and Society program (e.g., race, gender, and sexuality; religion and literature; diaspora Christianities; church and society; ethics and social criticism; political theologies). Specific topics covered to be determined by current faculty and student interest. The seminar is required of all doctoral students in Religion and Society and will involve the participation of the core Religion and Society faculty beyond the instructor of record. (Open to advanced master's students by permission of the instructor.) 3 credits.
Spring Semester, 2016–2017; Staff

Faculty

John R. Bowlin, Robert L. Stuart Associate Professor of Philosophy and Christian Ethics. MDiv, Union Theological Seminary in New York; MA, PhD, Princeton University. His areas of specialization are Christian moral theology, moral philosophy, medieval religious thought, contemporary social ethics and criticism. (Presbyterian)

Frederick William Dobbs-Allsopp, Professor of Old Testament. MDiv, Princeton Theological Seminary; PhD, Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and postmodern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

William Stacy Johnson, Arthur M. Adams Professor of Systematic Theology. JD, Wake Forest University School of Law; MDiv, Union Presbyterian Seminary; PhD, Harvard University; DD (Hon.), Coe College. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

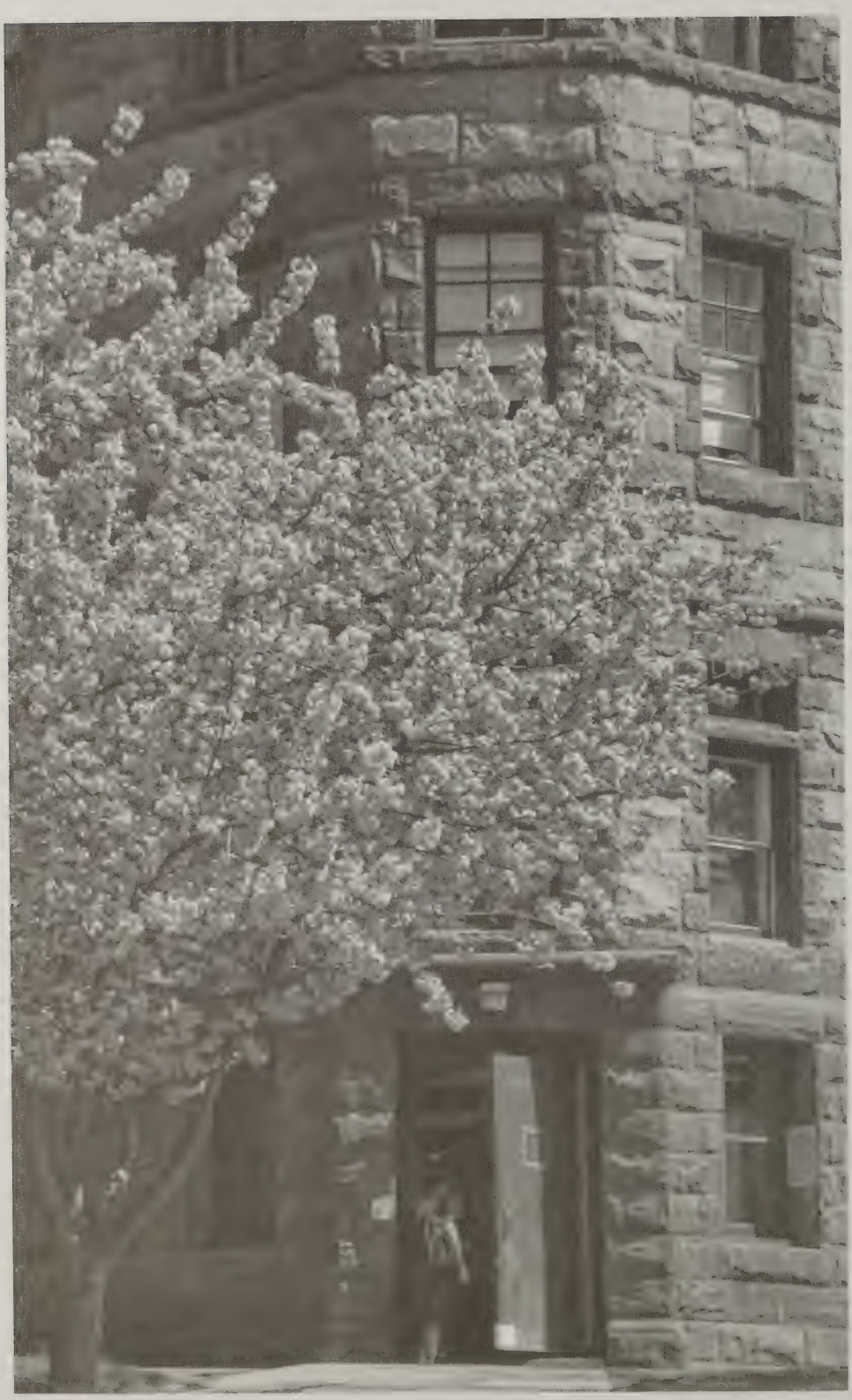
Yolanda Pierce, Elmer G. Homrighausen Associate Professor of African American Religion and Literature and liaison with the Princeton University Center for African American Studies. MA, PhD, Cornell University. Her area of research lies in eighteenth- and nineteenth-century African American literature and culture (spiritual and slave narratives, memoirs and autobiographies, and religious writing), religious studies (Black church traditions, womanist theology, and contemporary Black thought), nineteenth-century American literature (race, religion, and early American culture), and women's studies (women writers of the African Diaspora). (Pentecostal)

Mark Lewis Taylor, Maxwell M. Upson Professor of Theology and Culture. MDiv, Union Presbyterian Seminary; PhD, University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

Richard Fox Young, Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. PhD, University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of interreligious dialogue. (Presbyterian)

Administrative Personnel

Gregory P. Murray, Head of Digital Initiatives. MA, University of Virginia. His research and teaching interests include the Digital Humanities, Web Application Development, and Text Encoding.



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General Requirements and Electives

Field Education

FE2121 Summer Field Education (Church Requirement)
For current PTS students only–After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal.

Supervised ministry in a church setting selected from a pool of approved sites. Full-time work for a period of at least ten weeks takes place under the direction of a pastor. Work must include preaching twice, participation in worship services, pastoral care, and teaching.

- Pass/D/Fail only.
- 2 credits.

Summer, 2015–2016; Ms. D. Davis
Summer, 2016–2017; Ms. D. Davis

Deborah Kerr Davis
Director of Field Education

FE2101 Summer Field Education
FE3101 Summer Elective Field Education
For current PTS students only – After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal.

Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Full-time work for a period of at least ten weeks takes place under the direction of a pastor or agency supervisor.

- Pass/D/Fail only.
- 2 credits.

Summer, 2015–2016; Ms. D. Davis
Summer, 2016–2017; Ms. D. Davis

FE2122 Academic-Year Field Education (Church Requirement)
Supervised ministry in a church setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters. Work must include preaching twice, participation in worship services, pastoral care, and teaching.

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2015–2016; Ms. D. Davis
Full Year, 2016–2017; Ms. D. Davis

FE2102 Academic-Year Field Education
FE3102 Elective Academic-Year Field Education
Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters.

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for

one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2015–2016; Ms. D. Davis
Full Year, 2016–2017; Ms. D. Davis

FE2123 Full-time Ministry Internship (Church Requirement)
Full-time supervised ministry for a nine-to-twelve-month period at a church setting (selected from a pool of approved sites). Work must include preaching twice, participation in worship services, pastoral care, and teaching.

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2015–2016; Ms. D. Davis
Full Year, 2016–2017; Ms. D. Davis

Chester Polk Jr.
Associate Director of Field Education

FE2103 Full-time Ministry Internship
FE3103 Elective Full-time Ministry Internship
Full-time supervised ministry for a nine-to-twelve-month period at a church or specialized ministry setting (selected from a pool of approved sites).

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2015–2016; Ms. D. Davis
Full Year, 2016–2017; Ms. D. Davis

FE2110 Summer Field Education: Clinical Pastoral Education
FE3110 Summer Elective Field Education: Clinical Pastoral Education
For current PTS students only – After the FE office receives the student's acceptance letter from the CPE site, the FE office will complete the registration process. Confirmation of registration is posted on the student's portal.

Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy a field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care during the academic year prior to the summer placement. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal.

- Pass/D/Fail only.
- 2 credits and 1 ACPE or CPSP unit.

Summer, 2015; Chaplain Supervisors
Summer, 2016; Chaplain Supervisors

FE2111 Academic-Year Field Education: Clinical Pastoral Education
FE3111 Elective Field Education: Clinical Pastoral Education
Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week are spent in various hospitals and other health and welfare institutions working under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care prior to the CPE placement. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus field education supplemental questions are submitted in place of Princeton Seminary field education appraisals.

After the FE office receives the student's acceptance letter from the CPE site, the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. One ACPE or CPSP unit is awarded only at the end of the second semester.

- Pass/D/Fail only.
- 2 credits and 1 ACPE or CPSP unit.

Full Year, 2015–2016; Ms. D. Davis
Full Year, 2016–2017; Ms. D. Davis

FE3105 Practicum: Theological Reflection on the Practice of Ministry
This two-semester course is open to students enrolled in field education placements. Using a praxis-based model of education, students learn how to approach their ministry theologically. The class serves as a mentor group within which students can process their field education experience. Case studies rooted in the participants' field education experiences will provide the basis for theological reflection. Presentations on the core tasks of practical theological interpretation and methods of contextual analysis, as well as the students' spiritual autobiographies, will enrich the material drawn from praxis. Yearlong course.

- Pass/D/Fail only.
- 1 credit awarded at the end of the spring semester.

Full Year, 2015–2016; Ms. D. Davis and Staff
Full Year, 2016–2017; Ms. D. Davis and Staff

Denominational History, Theology, and Polity

DP1201 Presbyterian Church Polity
An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the Book of Order, for the purpose of helping students apply the principles of Presbyterian polity with pastoral sensitivity.

- Pass/D/Fail.
- Prerequisite: TH2100.
- 2 credits.

Fall Semester, 2015–2016; Mr. Paul La Montagne
January Term, 2015–2016; Mr. Paul Rack
Spring Semester, 2015–2016; Ms. Joyce MacKichan Walker
Fall Semester, 2016–2017, Mr. Carlos Wilton

(This course is offered every other year.)

DP1205 Baptist History, Theology, and Polity

This course is designed to deepen one's knowledge of Baptist principles, history, and mission, to understand more fully the unities and diversities of Baptist life in the past and present, to learn more about some historical Baptist leaders (men and women), to become more aware of the various theological traditions among Baptists, to reflect on the development of Baptist polity as it shapes church practices today, to become aware of the Baptist contribution to the Christian community, and to help prepare for ministry among and for Baptists of various backgrounds.

- 2 credits.

Fall Semester, 2016–2017; Mr. Peter Wool

(This course is offered as needed.)

DP1206 United Church of Christ Polity

In this course, participants will acquire knowledge of the history, polity, and theology of the United Church of Christ (UCC) and its predecessor denominations, apply that knowledge to issues in the life of the UCC, and become familiar with the polity and practice of ministry in the UCC.

- 2 credits.

To be announced. Staff

DP1213 Anglicanism

As preparation for DP1214, students are expected to meet weekly for BPC Morning Prayer during the fall semester, and to write a short paper comparing Rite I and Rite II forms of either daily prayer or the Eucharist.

- 1 credit.

Fall Semester, 2015–2016; Mr. Graham

DP1214 Anglicanism

The purpose of this course is to identify and explore the distinctive contribution of Anglicanism to the history, theology and liturgy of the Church, and to enable Episcopalian/Anglican students to study the ecclesiastical character and theological foundations of their denomination. The course has three main themes: The Book of Common Prayer as a theological affirmation; Anglican theology of the sacraments; the history, constitution and character of the Anglican Communion. [As a 1 credit preparation for DP1214, students are expected to meet weekly for BPC Morning Prayer during the fall semester, and to write a short paper comparing Rite I and Rite II forms of either daily prayer or the Eucharist.]

- Although strongly recommended, DP1213 is not required for entrance into DP1214.
- 2 credits.

January Term, 2015–2016; Mr. Graham

DP3100 The Lutheran Confessions
This course is an analysis of the history and development of the theology of the documents comprising The Book of Concord with a view to establishing the importance of their contents for the ministry of pastors, teachers, and congregations.

- 3 credits.

Fall Semester, 2015–2016; Mr. Timothy J. Wengert

DP3150 Case Studies in Lutheran Ministry
This one-semester course is designed for students who either intend to enter a professional ministry of the Lutheran Church or are otherwise interested in Lutheran church life. Discussions, readings and written assignments will focus on applying the resources of the Lutheran Confessions and the theology of Martin Luther to selected case studies in the practice of ministry and leadership in congregational life.

- Prerequisite: DP3100 Lutheran Confessions or CH3320 Martin Luther and the German Reformation.
- Pass/D/Fail.
- 2 credits.

Spring Semester, 2015–2016, Mr. B. Daniel Whitener

DP3200 Lutheran Studies Colloquium
This one-credit colloquium will aid Lutheran students in their integration of their course work (Lutheran studies and overall M.Div.), with an eye on their vocational trajectory and candidacy. For Lutheran Studies Concentration, meets once a week.

- Capstone course.
- Pass/D/Fail.
- 1 credit

Spring Semester 2016–2017: Mr. Rorem

Reformed Church of America courses
Students who are in need of Reformed Church of America, (RCA) courses, may enroll in courses offered at New Brunswick Theological Seminary in New Brunswick, New Jersey. Princeton Seminar has an inter-institutional agreement with New Brunswick Seminary which permits this. For further information contact the registrar's office.

United Methodist Courses
Beginning with the fall semester 2015, Princeton Theological Seminary will participate in a partnership program with Wesley Theological Seminary. The courses listed as Princeton courses are offered on the campus of Princeton Seminary. Additional courses from other partner schools are also available to Princeton Seminary students through this program. (See below) Princeton Seminary is a University Senate-Approved Seminary, General Board of Higher Education and Ministry of the United Methodist Church. United Methodist Studies courses are offered on a two-year cycle.

ST 460 United Methodist History & Doctrine I (2 credits):
Life and thought of John Wesley, early English Methodism, American Methodism to the present covering both historical and theological development. History and doctrine of Black Methodists, the Evangelical United Brethren Church, the formation of The United Methodist Church. Attention also given to the development of indigenous theologies in various cultures. When taken with ST-461, fulfills the UM History and Doctrine requirement for election to probationary membership and commissioning in The United Methodist Church as specified in The Book of Discipline 2008, Par. 324.4a.
Fall Semester, 2015–2016; Mr. Darryl W. Stephens

ST 461 United Methodist History & Doctrine II (2 credits):
When taken with ST-460, fulfills the UM History and Doctrine requirement for election to probationary membership and commissioning in The United Methodist Church as specified in The Book of Discipline 2008, Par. 324.4a.
Spring Semester, 2015–2016; Mr. Darryl W. Stephens

CM 251 Polity: UMC (2 credits)
The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the workings of the local church. Fulfills the UM Polity requirement for election to probationary membership and commissioning in The United Methodist Church as specified in The Book of Discipline 2008, Par. 324.4a.
Princeton, January Term, 2016–2017

Listing of United Methodist Courses offered through the Wesley Partnership Programs. For further information, contact the Princeton Seminary Registrar at registrar@ptsem.edu.

United Methodist Polity, CM 251 (2 credits):

Wesley / Online:	Offered every fall (has been OL recently, Fall 2015 OL) Offered every summer (has been OL recently, Summer 2015 both OL and F2F)
Pittsburgh:	Offered every other spring quarter F2F, odd # years (Spring 2015, 2017, 2019)
Charlotte, NC:	Offered every other J-Term F2F, odd # years (J-Term 2015, 2017, 2019)
Eastern Mennonite:	Offered F2F every other fall , odd # years (Fall 2015, Fall 2017)
Princeton:	Offered every other year, F2F (projected to begin J-Term 2017)

United Methodist History, ST 463 (2 credits):

Wesley / Online:	Offered every Fall, F2F Offered every summer, OL
Pittsburgh:	Offered every other fall quarter F2F, even # years (Fall 2014, 2016, 2018)

United Methodist Doctrine, ST 464 (2 credits):

Wesley / Online:	Offered every Spring, F2F Offered every summer, OL
Pittsburgh:	Offered every other fall quarter F2F, odd # years (Fall 2015, 2017, 2019)

United Methodist History & Doctrine, ST 462 (4 credits):

Charlotte, NC:	Offered every other J-Term, even # years (J-Term 2014, 2016, 2018)

United Methodist History & Doctrine I & II, over two semesters, ST 460; ST 461 (2 credits each):

Princeton:	Offered every other Fall & next Spring F2F (Fall 2015 /Spring 2016, 2017-2018)

Adjunct Faculty

D. Paul La Montagne, Stated Clerk, Presbytery of New Brunswick. MDiv, Princeton Theological Seminary; PhD, Princeton Theological Seminary. His research and teaching interests include issues of science and theology, the theology of Karl Barth, and Presbyterian Polity. (Presbyterian)

Paul F. Rack, Interim Pastor, Hope Presbyterian Church, Tinton Falls, NJ. MDiv Princeton Theological Seminary. His research and teaching interests include pastoral theology, church leadership, and interim ministry. (Presbyterian)

Joyce MacKichan Walker, Minister of Education, Nassau Presbyterian Church. MA, Presbyterian School of Christian Education. Her teaching interests include Presbyterian polity and Christian Education. (Presbyterian)

Timothy J. Wengert, MDiv, Luther Theological Seminary. PhD, Duke University. His research and teaching interests include Martin Luther and German theology. (Lutheran)

B. Daniel Whitener Jr., Pastor of Abiding Presence Lutheran Church, Ewing, New Jersey. MDiv, Lutherna Theological Southern Seminary. His ministry interests include mission, Middle East issues, and family systems analysis. (Lutheran)

Carlos Wilton, Pastor and Head of Staff, Point Pleasant Presbyterian Church, Point Pleasant Beach, NJ. PhD, MPhil, University of Saint Andrews, Scotland. MDiv, Princeton Theological Seminary. His research and teaching interests include homiletics and Church governance. (Presbyterian)

Peter Wool, Affiliate Professor, Palmer Theological Seminary. MDiv, Eastern Baptist Theological Seminary; DMin, Eastern Baptist Theological Seminary. His research and teaching interests include the practice of worship, church administration, and Baptist history and polity. (Baptist)

The Institute for Youth Ministry

IYM1101 Princeton Forum on Youth Ministry

This course involves full participation in and reflection on the Princeton Forum on Youth Ministry, which will take place in April to May, 2015. Students will attend the Princeton Lectures on Youth, Church, and Culture and participate in a three-session extended seminar relating a theological discipline to youth ministry, five one-session electives exploring specialized subjects in practical theology, and a precept with the instructor. Emphasis will be on the integration of theology and practice. Faculty and lecturers at this conference include PTS faculty, faculty from other seminaries, and experienced pastors. Students are expected to participate in conference worship as well as the lectures and courses.

- This course does not fulfill any departmental distribution requirement.
- Pass/D/Fail only.
- Enrollment is limited to fifteen students.
- 1 credit.

Spring Semester, 2015–2016; Staff
Spring Semester, 2016-2016; Staff

Kenda C. Dean
Mary D. Synnott Professor of Youth, Church, and Culture

Ph.D. Seminars and PhD Continuation

Teaching Apprenticeship Program (T.A.P.) Colloquia Course Descriptions

PhD8300 Foundations for Teaching I
This required monthly colloquium for all incoming (or second-year depending on rotation) Ph.D. students will address the following topics: philosophy of teaching and learning; educational aims and goals; roles of the teacher and learner; race, class, and gender in the classroom; diversity of learning styles; classroom management; assessment of student learning; and course design and development. [This colloquium and Foundations for Teaching II are required for all doctoral students who began in fall 2012 or later. Doctoral students who began their programs prior to fall 2012 may also enroll in this colloquium.] S/U only. 1.5 credits (for year).
Fall and Spring Semesters, 2016–2017; Mr. Dobbs-Allsopp and Mr. Mikoski

PhD8400 Foundations for Teaching II
This required monthly colloquium for Ph.D. students will address the following topics: online and hybrid learning strategies; dynamics of curriculum; syllabus and portfolio construction; effective instructional methods for adult learners; power dynamics in the classroom; formal and informal learning; ethical issues in teaching; and peer reflection on teaching. [This colloquium and Foundations for Teaching I are required for all doctoral students who began in fall 2012 or later. Doctoral students who began their programs prior to fall 2012 may also enroll in this colloquium.] S/U only. 1.5 credits (for year).
Fall and Spring Semesters, 2015–2016; Ms. Dean, Mr. Dobbs-Allsopp, and Mr. Mikoski

PhD Continuation (For students in years 5–9.)

PhD9997 Continuation Full Time
(Full time is defined as working 30 or more hours per week on your dissertation.)

PhD9998 Continuation Half Time
(Half Time is defined as working 15 hours or more per week on your dissertation.)

PhD9999 Continuation Less ½ Time
(Less than Half Time is defined as working less than 15 hours per week on your dissertation.)

Field Education

Field education is an integrative practice that uses the action/reflection model of education to unite the theological curriculum with experiential learning to form a holistic and comprehensive understanding of the Christian faith. Integration occurs as students practice the art of theological reflection while serving in churches, specialized ministries, and focused ministries such as teaching or international ministry. Field education is where theology and ministry merge as supervisor and student bring to bear the resources of the Christian faith, acquired through Seminary coursework and life experience, upon the practical decisions of ministry as they search for theological meaning in life.

Through field education, students grow in self-understanding, gain an awareness of the role of supervision in ministry, and develop overall competence in the practice of ministry. In addition to these overarching goals, the five specific outcomes for field education are self-awareness, relationship development, skill acquisition, testing and affirming vocational call, and integration of practice with theological understanding.

Within the first two weeks of the placement, the student and supervisor develop a learning/serving covenant that identifies specific, measurable, achievable, realistic, and transferable goals for each of the five aforementioned areas of development. A general description for the placement is tailored to meet the needs and desired outcomes for the student and the site. Weekly supervisory sessions enable the student and supervisor to track their progress using selected models for reflection. A formal assessment process by student and supervisor completes the placement.

In addition to integration of theology with practice, program outcomes seek to enable students to:

- Identify and enhance strengths and address weaknesses
- Develop leadership skills
- Become more adept at accomplishing the tasks of ministry
- Improve effectiveness in planning and communicating
- Engage a process of call clarification
- Become effective practitioners

Program

Some students enter seminary with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Through ongoing discernment and practical experience, changes in vocational objectives occasionally occur. The field education program offers experiences that take into account the various needs of students while at the same time providing an integrated and consistent program. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

Every Master of Divinity, Master of Arts, or dual-degree student must do two placements, one of which is in a church. The second placement can also be in a church, or in a specialized ministry setting, depending on the student's emerging call. M.Div., M.A., and dual-degree students are expected to complete one summer placement, which is a minimum of thirty-five hours each week for a minimum of ten weeks (350 hours), and one academic-year placement, which is ten to fifteen hours each week for a minimum of thirty weeks (300 hours). M.A.(T.S.) students are required to do only one placement (either summer or academic year) in a church or specialized ministry. Students are encouraged to seek different contexts for each placement and discouraged from seeking a placement in their home churches.

Ordinarily, field education is not done during the junior academic year. Typically the first placement is full time during the summer after the first year and the second is part time during the middler year. Each placement carries two semester hours of credit, resulting in the accumulation of the four required academic credits for field education.

A Master of Divinity, Master of Arts, M.A.(T.S.) or dual-degree student may do a yearlong intensive internship for two credits in place of either a summer or academic-year placement. Yearlong intensive placements are usually done after the student has completed two years of theological education. Students have the option of doing additional field education placements for elective credit. As with required placements, two credits are awarded for elective field education placements, except for PC 4110 and PC 4111 for elective CPE which give 3 credits.

Master of Divinity, Master of Arts, and M.A.(T.S.) students are required to register for field education courses each semester of participation, according to the procedures that govern the selection of academic courses. A grade of P (pass), D, or F (fail) is recorded at the end of the course. Additional information about field education can be found in the Field Education Handbook.

Placement Opportunities

All field education placements are done in sites approved by the Office of Field Education under the direction of certified supervisors. There are several kinds of placements: churches and specialized ministries, clinical pastoral education, international placements, and placements that focus on the ministry of teaching. The pool of more than 650 churches and specialized ministries is representative of seventy different denominations with locations in rural, suburban, urban, and metropolitan contexts. Specialized ministries include prisons, health institutions, community service agencies, educational institutions, retirement centers, and organizations for individuals with special needs. A clinical pastoral education (CPE) unit can satisfy one field education requirement. CPE placements are available in urban, rural, metropolitan, and suburban areas within commuting distance of the Seminary or during the summer in more than thirty states in the U.S. The Field Education Office provides opportunities for cross-cultural, racial/ethnic, and international placements. International placements are located in Africa, Asia, the Caribbean, and Latin and South America.

Field Education Advisement System

Upon entering the Seminary, each M.Div., M.A., M.A.(T.S.) and dual-degree student is assigned a field education adviser. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All programs for M.Div., M.A., M.A.(T.S.) and dual-degree students must be planned with the approval of their field education adviser and secured by April 1.

Events

The Field Education Office plans and sponsors several events for students and supervisors during the year, including orientation programs, training opportunities, and recruiting occasions for clinical pastoral education and for placement. The leadership comes from the Seminary, the community, and the wider church.

Jennie Rodriguez
Assistant Director of Field Education

The Center for Black Church Studies

The Center for Black Church Studies offers a graduate certificate program enabling students at Princeton Theological Seminary to develop a focused academic program centered on African and African American religious traditions. This certificate prepares students for vocational ministry or scholarly pursuits that value the unique contributions of Black religious experiences to the totality of Christian faith, life, and witness. It assists seminarians interested in shaping their ministerial preparation for a wider knowledge and deeper appreciation of Black life within American or global Christianity. It is also designed for those who have a scholarly interest in the shape and depth of Black religious life throughout the African Diaspora. Among the requirements for receiving the certificate are earning 12 credits from approved courses and a 1 credit colloquium (RS5100 Black Church Studies Colloquium, see below.) Two courses (or a maximum of 6 credits) can be taken at Princeton University in order to fulfill the certificate requirements.

Director: Dr. Yolanda Pierce

Black Church Studies Program Courses

TH/ET3426	Reinhold Niebuhr and Martin Luther King Jr
CH3625	African American Religious History
HR/CL3370	African Religions in the Achebe Trilogy
CH9072	Race, Racism, Religion
EC/CH3338	Women in African Christianity
TH3583	Critical Race Theory
CH/EC3250	Ethiopian Church History
PR3620	Sermons from the Civil Rights Movement
PR3272	Preaching in the African American Tradition
NT3285	African American Pauline Hermeneutics
CH4430cr	Major African American Religious Intellectual: James Baldwin
EC1300	Christianity in Africa – Some Trends
TH3660cr	Incarnation and Incarcerated Bodies

Yolanda Pierce
Elmer G. Homrighausen Associate Professor of African American Religion and Literature, and Director of the Center for Black Church Studies

RS5100 Black Church Studies Colloquium
Focuses on contemporary Christian witness within the Black Church today (broadly defined as African/African American/historically black churches and congregations). It provides a common intellectual experience for students who are pursuing the certificate in Black Church Studies. While students will be able to fulfill the core of their requirements from any courses offered at PTS with a Black Church focus, this colloquium will give the students a common experience, dialogue, and foundation for understanding the concept of "Black Church" within the broader theological/religious concept. Required of students who intend to earn a certificate in Black Church Studies. Because a cohort of students will graduate every year with a Black Church Studies certificate, the colloquium will be offered yearly and can be taken at any point in the M.Div. experience. Students are only required to take it once, but they can repeat the colloquium if they choose.

- Prerequisite: one prior course in Black Church Studies
- 1 credit.

Spring Semester, 2015-2016; Ms. Pierce
Spring Semester, 2016-2017; Ms. Pierce

The Center for Theology and Gender Studies

The Center for Theology and Gender will offer a graduate certificate program for Master of Divinity students at Princeton Theological Seminary that allows students to focus their academic work on issues pertaining to theology and gender constructs. This certificate prepares students for vocational ministry or scholarly pursuits by a) valuing the unique contributions of women and sexually non-heteronormative persons to the life of the church and Christian faith, and b) by exploring critically the ways that gender and sexualities are understood and represented in church and society. The requirements for the certificate involve earning twelve (12) credits from approved courses and a one (1)-credit colloquium RS5200 Colloquium in Theology and Gender (topics to rotate). Two courses (or a maximum of 6 credits) could be taken at Princeton University in order to fulfill the certificate requirements, subject to the approval of the Director.

Director: Dr. Jacqueline E. Lapsley

Current courses that count for the Certificate in Theology and Gender Studies:

OT3366	Gender and Sexuality in the Bible
OT3370	Texts of Terror, Texts of Hope
OT3466	Gender in Old Testament Narratives
CH3217	Christian Women in the World of Late Antiquity
CH3218	Women Leaders of the Medieval Church
CH3219	Women Leaders and Voices in the Reformation
CH3213	Medieval Female Spirituality
CH/EC3338	Women in African Christianity
CH/EF3460	Prayer and Spiritual-Devotional Life

CH3620	Women and the History of American Religion
CH3510	Women and Religion in Modern Europe
ET5348cr	Issues in Human Sexuality
TH3466cr	Feminist and Womanist Theology
PC5268	Pastoral Care of Women
PR3261	Exploring Women's Preaching Traditions

RS5200 Colloquium in Theology and Gender
This colloquium focuses on issues of theology and gender as they pertain to contemporary church and society. It provides a common intellectual experience for students who are pursuing the Certificate in Theology and Gender. While students will be able to fulfill the core of their requirements from any PTS courses on the list of approved theology and gender courses, this colloquium will give students a common experience, dialogue, and foundation for critical reflection on the understanding of gender in church and society, with a view toward positive change as needed. Required of students who intend to earn a Certificate in Theology and Gender. Because a cohort of students will graduate every year with a Theology and Gender certificate, the colloquium will be offered yearly and can be taken during the second and third year in the M.Div. experience or the second year in the MA(TS) experience. Students are only required to take it once, but they can repeat the colloquium if they choose.

- Prerequisite: one prior course in Theology and Gender (from the list)
- 1 credit

Spring Semester 2015-16, Ms. Lapsley
Fall Semester 2016-17, Ms. Lapsley

Jacqueline Evangeline Lapsley
Associate Professor of Old Testament, and Director of the Center for Theology and Gender Studies

Lutheran Studies Concentration for M.Div. Students

1) The Lutheran Studies Concentration consists of the following five requirements:

(a) Four courses specifically centered on Lutheran material which would ordinarily be the following courses: Martin Luther and the German Reformation (3 credits), The Lutheran Confessions (3 credits), Lutheran Liturgical Theology (1 credit) Case Studies in Lutheran Ministry (2 credits, with prerequisite of course on Luther or Lutheran Confessions). In case of an unavoidable scheduling conflict with some other curricular requirement, one of these may be covered in another way (e.g., independent study).

(b) A required one-credit "Lutheran Studies" colloquium to aid students' integration of Lutheran studies and PTS M.Div. taught by a Lutheran PTS faculty member.

(c) Two additional courses which by their nature and with a professor's permission may lend themselves to a final paper or project that will interact in some significant way with the Lutheran tradition, history or theology (possible examples include Biblical Theology and the Practice of Ministry, Augustine, Church and State in the Medieval Period, German Church Struggle, Classics of Christian Theology, Doctrine of God, Reformed and Lutheran Confessions, The Lord's Supper, Missional Theology and Evangelism, Musical Resources for the Congregation, Educational Psychology, Introduction to Education and Formation). Students should consult with professors in these courses early in the semester to assure the final project may include some Lutheran component.

(d) The senior "Capstone" project is encouraged (but not required) to include some Lutheran content, whatever the course or department.

(e) One field education unit would be in a Lutheran congregation.

2) Successful completion of all requirements will result in a notation being placed by the registrar on the student's transcript—"Lutheran Studies Concentration."

Worship Studies

The emphasis in Worship Studies is designed for Th.M. candidates. This interdisciplinary perspective provides students with an opportunity to reflect on the church's liturgical life by drawing on coursework from all departments of the theological curriculum.

Working with an adviser, students select from a variety of offerings those courses that will meet their purposes and interests, complement their educational objectives, and fulfill the requirements of their program. The registrar, in consultation with faculty, identifies courses each year that give particular or concentrated attention to worship in its many forms. Students may also elect

other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College of Rider University, particularly in the Department of Church Music, may be taken under the Seminary's inter-institutional arrangement.

Mission, Ecumenics, and History of Religions (MEHR)

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for ministry with interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. It includes three areas of emphasis: Mission (Theology and History), Ecumenics (Theology and History), and History of Religions. All three segments of the program are integrally interrelated. No one part can be studied in isolation, and all demand attention to the cultural and religious, social and political, and geographical contexts of world Christianity.

The program relates to all academic levels as a division of the Department of History and Ecumenics. On the M.Div. level, in addition to various course offerings, field education may include approved internships at home or abroad with course credit where appropriate. The faculty also supervises elective senior research papers for either three or six credits.

Fall Semester, 2015–2016

EC3570cr The Changing Face of Religion in Latin America; Fall Semester, 2015–2016; Mr. Barreto

EC5410 Ecumenism in the Light of World Christianity; Fall Semester, 2015–2016; Mr. Barreto

Spring Semester, 2015–2016

EC5450 Bilateral Ecumenical Dialogue; Spring Semester, 2015–2016; Mr. Appold

EC1300 Christianity in Africa – Some Trends; Spring Semester, 2015–2016; Mr. Nyomi

EC3590 WARC, Yesterday and Today; Spring Semester, 2015–2016; Mr. Nyomi

EC/CH3338 Women in African Christianity; Spring Semester, 2015–2016; Ms. McKee

EC/HR3340 Islam in America; Spring Semester, 2015–2016; Mr. Young

HR5338 Pluralism, Dialogue, and Witness; Spring Semester, 2015–2016; Mr. Young

EC/SC3580 Intercultural Theologies and Intercultural Communication in World Christianity; Spring Semester, 2015–2016, Mr. Barreto and Ms. Harris

Fall Semester, 2016–2017

EC1200 Introduction to World Christianity; Fall Semester, 2016–2017; Mr. Barreto

EC5400 Emerging Trends in Ecumenism: The Ecumenical Movement in Latin America; Fall Semester, 2016–2017; Mr. Barreto

CH/EC3250 Ethiopian Church History (Pre-modern); Fall Semester, 2016–2017; Mr. Rorem

HR3345 Hinduism HR3345 Hinduism; Fall Semester, 2016–2017; Mr. Young

EC/HR3360 Diaspora Christianities in America; Spring Semester, 2016–2017; Mr. Young

Spring Semester, 2016–2017

EC/CH3380 East Asian Christianity 1500–1800; Spring Semester, 2016–2017; Mr. Appold

EC3560 Introduction to U.S. Latina/o Christianities;Spring Semester, 2016–2017; Mr. Barreto

EC5470 Global South Public Christianities; Spring Semester, 2016–2017; Mr. Barreto

HR(CL)3370 African Religions in the Achebe Trilogy; Spring Semester, 2016–2017; Mr. Young

EC/HR3360 Diaspora Christianities in America; Spring Semester, 2016–2017; Mr. Young

Religion and Society Program

Two Conceptual Foci

The Religion and Society Program promotes interdisciplinary reflection that critically examines religious and social life. With "the religious" and "the social" as its two foci, the program equips masters and doctoral students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and Christian practices in church and society. These foci are important for structuring the program's conceptual field and, especially, its qualifying exams.

Scope of the Program

The faculty of the Religion and Society Program also teach in the other academic departments of the Seminary, and bring to the program different types of theoretical expertise and skills from the following range of areas:

- Religious Studies (e.g. sociology of religion, history of religion, philosophy of religion)
- Social Sciences (e.g. sociology, anthropology, political science, economics, critical theory)
- Humanities (e.g. history, religion and literature)
- Ethics (e.g. religious, social, theological)
- Theology (e.g. systematic, doctrinal, constructive, practical)

Faculty Research Areas

Current faculty of the program invite proposals from doctoral candidates in their respective areas of research, including the following:

- Church and Society (especially their future in the North American context)
- Diaspora Christianities (including migration and immigration)
- Environmental Studies
- Ethics and Social Criticism
- Political Theologies
- Race, gender, and sexuality
- Religion and Literature

Interdisciplinary Ethos

The program fosters an interdisciplinary ethos at the masters level by supporting instruction on religious and social issues in the course offerings of all departments, and by sponsoring special campus events and ongoing seminars on key religious and social themes. The purpose of these efforts at the masters level is to help promote reflection on religion and social life as they are informed by theological perspectives. For doctoral students, this interdisciplinary ethos is more formally structured as a Ph.D. degree program in religion and society. Doctoral students are expected to pass four qualifying exams. One of these exams should be selected by examinees as their "theory and methods exam," in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

- Religion and Religions (demonstrates excellence in knowledge of religious studies and at least one non-Christian tradition)
- Social Sciences, the Humanities, or Religion and Literature (demonstrates excellence in one theoretical perspective on the social in either social science or the humanities)
- Ethics (demonstrates excellence in the knowledge of religious, social, or theological ethics)
- A Dissertation-related Theme or Problematic (demonstrates excellence in analyzing a theme or problem that will be significant in the writing of the dissertation)

The first two exams enable disciplined attention to the aforementioned two foci that set the conceptual field of religion and society. The third exam, in ethics, is required because analysis of the moral life and ethical reflection upon it has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. These exams are "qualifying" exams in that they certify readiness to proceed to the dissertation proposal and writing phases of the program; they do not aim to guarantee comprehensive readiness to teach in those areas.

Seminary and University Scholarship

Both masters' and doctoral students are expected to learn from disciplines of the university, even as they focus those disciplines for the distinctive concerns and contexts of Christian theological traditions. This program not only enables scholarship at the Seminary to sustain its own community of research into religious and social issues, it also serves a liaison function between the Seminary and Princeton University and, occasionally, between the Seminary and other nearby institutions.

U.S. and International Scholarship

The dual focus on religion and society, and its distinctive interdisciplinary work, has traditionally made the Religion and Society Program an important resource for international as well as U.S. scholars. The program places a high value on a functioning diversity of scholars from this country and abroad, who come together to reflect critically on issues of justice and peace, and on human differences that are not only religious, social and theological, but also cultural, political, and economic. Thus, the Religion and Society Program has traditionally sought to fuse rigorous reflection with social criticism and prophetic discourse.

The Tennent School of Christian Education

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College on a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The Tennent School of Christian Education was inaugurated in September 1944.

Seminary Resources

The Seminary Library

The Princeton Theological Seminary Library is one of the nation's largest theological libraries supporting religious and theological studies, with over 1,200,000 books, periodicals, microforms, manuscripts and other items including databases, digital books and digital journals. The special focus of the Library is on Christian studies and includes one of the country's most extensive collections of Latin American theology. Working in collaboration with the Princeton University Library, the resources of other religious traditions of the world are also available to faculty and students.

The Library's effectiveness depends directly on the successful collaborative work of Information Technology Services and the Office of Academic Technology and Digital Scholarship Services in building, utilizing and implementing adequate networked infrastructure, datasets, tools, and applications necessary to support work in religious and theological studies. The Library is home to one of the regional scanning centers of the Internet Archive and has used its relationship with the Internet Archive to create the Theological Commons (http://commons.ptsem.edu), a collection of digital images, which can be read online or downloaded.

The Library also houses the Reigner Reading Room, named for publisher Charles G. Reigner, which focuses on educational and religious curriculum materials to support church ministry.

Special Collections complements the Library's general collections with particular strengths in a number of areas. Archives and manuscripts comprise the records of Princeton Theological Seminary as well as those of other organizations such as the Academy of Homiletics, the American Theological Society, and the Consultation on Church Union. The papers of numerous individuals are also accessible through Special Collections and include: Justo L. Gonzalez, Josef L. Hromadka, Samuel H.

and Eileen F. Moffett, and Thomas F. Torrance. Rare collections of books and pamphlets supporting research in American and British religious thought include: the William Sprague Collection of Early American Religious Pamphlets, the A.B. Grosart Library of Puritan and Nonconformist Theology, and the James R. Tanis Collection on the Great Awakening. Reformed Research Collections are represented by the Moffett Korea Collection, the Karl Barth Collection, and the Abraham Kuyper Collection including the Digital Library of Abraham Kuyper (http://kuyper.ptsem.edu) and the Barth Literature Search Project (http://barth.mediafiler.org).

The Library is also home to the Digital Scholarship Center (DSC), a fully staffed, client-supported facility where students and faculty can learn and experience the many uses of new media for theological education. Located on the lower level of the recently renovated North Wing, the DSC offers an array of hardware and software resources for PC and MAC platforms. Workstations are equipped with a variety of peripheral devices, such as scanners to accommodate book, document, and photographs, cassette decks for digitizing audio and video cassettes, a USB turntable for digitizing vinyl records, and pen tablets for working with mapping and drawing applications. Applications include audio and video editing, desktop publishing, slide show presentation design, photo editing, and PDF creation. Printing is available in color or gray scale for documents up to 8.5 inches x 14 inches. MAC laptops, portable presentation projectors, digital video cameras, digital still cameras, and digital voice recorders are included in a no-cost lending inventory, available to students, faculty, and staff for course- or business-related multimedia projects. Workstations are available on a first-come, first-served basis. Appointments can be scheduled in advance to reserve a workstation specifically set up for a class-related or official Seminary business project. The DSC is staffed during hours of operation with attendants offering assistance as required to provide a level of comfort working with a particular application.

Additional Information

More detailed information on the Library is available at ptsem.edu/library, including the access and borrowing policy and links to the online catalog and to database resources.

IT Services

Various IT services are available to students, including computer labs/workstations, printing, training, technical support, file storage, email, and audio/video services.

The most up-to-date information on services offered is available at the ITS website: http://its.ptsem.edu

Technical support for supported systems is available through several means:

1. Phone: 609.497.7812 (available 24/7 except major holidays)
2. Email: help.desk@ptsem.edu
3. Walk-in: Room 1176 in the library

Please consult the ITS website for additional details.

Student job opportunities include a limited number of paid student positions available each year to qualified applicants. Applications and more information are available by emailing its.jobs@ptsem.edu.

Computer Resource Centers

Computer Resource Centers (CRCs) are located in Stuart Hall, the new library, and 501 Farber Road on the West Windsor Campus. Each location is connected to the PTS network and contains laser printers. All offer word processing and, with a PTS network account, Internet and email privileges. Network access is also available from all residence halls and apartments. The Computer Resource Centers are staffed by student lab assistants, who are available to assist with file conversions, word processing problems, and Internet or email issues. Lab assistant hours are as posted.

Stuart Hall CRC is located on the lower level of Stuart Hall and is open twenty-four hours a day, seven days a week. The Computer Resource Center coordinator's office is located in the Stuart Lab. The CRC coordinator is available for assistance with file conversions and for problem-solving. Stuart Hall CRC has sixteen PCs, three MACs, and two laser printers.

The CRC on the West Windsor campus is located at 501 Farber Road. Five PCs and two laser printers are available for use at this Computer Resource Center. This CRC is open twenty-four hours a day.

Educational Media

Located on the ground level of Templeton Hall, the Educational Media Center is the site of various media services and facilities, including a media services support center; a combination listening and conference room; a production studio, which is also equipped as a "smart classroom;" a sound-proof narration booth; and a campus cable TV system. Campus services include audiovisual assistance, media learning opportunities, audio- and video-recording services, audio and videoconferencing, webcasting, web streaming, personal consultation on the selection and use of technologies for curricular needs, and production of original media resources.

The Listening/Conference Room is designed for reviewing media resources and simple media duplication, including transference of audio- and VHS-cassettes, and duplication of CDs, and DVDs. (Individuals who use duplication equipment are responsible for observing all applicable copyright laws.) It can also be reserved for practicing PowerPoint presentations and other course-related activities.

The Campus Cable TV System provides programming to the main Seminary campus as well as the West Windsor Campus. Campus channels include local access programming and campus bulletin boards as well as cable and network channels. A variety of curriculum resources, announcements, and original programming is scheduled for broadcast on this system at designated hours.

Student job opportunities include a limited number of paid student positions available each year to qualified applicants. Applications and more information are available at the Educational Media Center in Templeton Hall.

More information about services available can be found on the Educational Media web page at: http://technology.ptsem.edu/?id=100.

Child Care

The Carol Gray Dupree Center for Children is located in the Charlotte Newcombe Center on Emmons Drive on the Seminary's West Windsor Campus and managed by Hildebrandt Learning Centers, LLC. Licensed by The State of New Jersey, it offers full-day or half-day (morning sessions) daycare, year round, for children ages six weeks through pre-kindergarten. Daycare is available as space permits to children of all students, faculty, administrators, and staff, and is also open to the public. The Dupree Center's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth is provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

For more information concerning availability of places, costs, and registration, contact the Dupree Center for Children. Space is limited.

Placement Services

The Office of Senior Placement works to assist master's-level students in preparation of dossiers and resumés and in finalizing their vocational plans in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, resumé writing, and other vocational issues. The office welcomes individual churches, other governing bodies, and institutions to use campus facilities and staff expertise as they seek to fill vacant positions. In addition to circulating dossiers and resumés from graduating seniors, the office maintains a variety of resources for the placement process and an up-to-date listing of churches seeking to fill staff vacancies.

The Office of Academic Affairs, Ph.D. Studies partners with interfolio.com to provide convenient, reliable and secure dossier service, for a fee, to Ph.D. candidates and recent graduates seeking placement. At any time after successful completion of the comprehensive examinations, the candidate may prepare a dossier, consisting of his/her curriculum vitae , personal statement, letters of recommendation, and Ph.D. transcript. All management of dossier materials, including control of dissemination to potential employers, can be accomplished online by the candidate through this service. The internet link to this service can be found on the Ph.D. Studies website.

The Writing Center

The Writing Center provides free tutorial services to students in need of improving their writing skills. Peer tutors help with brainstorming, drafting, organizing, revising, style and form, grammar, citations, and reference tools. The center is not a proofreading or editing service. It is open a variety of hours each week, generally by appointment, and maintains a library of books and computer programs helpful in honing writing skills. The center is a particularly valuable resource for students for whom English is a second language. Contact the Writing Center at writing.center@ptsem.edu.

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Tuition, Fees, Housing, and Meal Plans

Tuition and Fees for 2015–2016

All Seminary charges and fees are payable in U.S. funds. Foreign checks or money orders must have the U.S. bank with which they are affiliated printed on the check or money order. For those persons not enrolled in the Academic Management Services Tuition Installment Plan (HigherOne), charges for tuition and fees are due and payable on or before the first class-day of each semester.

Application fees vary by program. Please refer to the section in this catalogue that describes your program of interest.

Tuition

Based on fiscal year: July 1, 2015–June 30, 2016

Candidates for the M.Div., M.A., M.A.(T.S.), M.Div./M.A (Dual) Degrees:
Annual full-time tuition, billed $6,750 each semester $13,500

Full-time students are those in the M.Div., M.A., M.A.(T.S.), and M.Div./M.A. Dual degree programs, as well as resident special students who are registered for a minimum of 12 credits. Those enrolled less than full time are charged at $540 per credit.

Full-time tuition permits a student to take 12 to 15 credits in the fall and spring semesters. Credits in excess of 15 (which require prior approval by the associate dean of academic administration) will constitute "overload credits" and will be charged at $700 per credit. Additionally, students will be allowed to take up to 6 credits during the summer. Any out-of-pocket tuition expense specifically pertaining to summer credits will be refunded in the form of a tuition credit, provided full-time status is maintained (12 credits minimum) during the ensuing fall and spring semesters. The reduction of tuition will be applied to the student's account equally at the end of each of the fall and spring semesters. Also, please note that for graduation purposes, M.Div. candidates are required to be registered as full-time students for 6 semesters.

Candidates for the Th.M. Degree:
Annual tuition for the program, which is to be completed in one academic year, assuming 12–15 credits per semester, billed $6,750 each semester $13,500

Th.M. candidates must be enrolled for 12 credits per semester to be considered full time and Th.M. students enrolled for more than 15 credits in a semester will be charged the overload rate of $700 for each credit over 15.

Optional January Term:
The annual tuition for full-time students includes January term credits. However, students who have registered for and subsequently wish to drop a January term course must do so by the close of January term registration on October 23, 2015. Dropping a January term course after October 23 will result in a $268 cancellation fee. Students who fail to attend a January term class for which they are registered will likewise be charged the $268 cancellation fee.

Students living in residence halls and enrolled in a January term course (excluding travel course participants) are required to be on the board plan at a cost of $268. Airfare and other costs as estimated for travel courses will be billed to students immediately following registration. Payment for all January term courses is due and payable on or before Friday, October 30.

A student will be allowed to take up to 30 credits in an academic year (including the fall semester, January term, and spring semester) by virtue of enrolling in an optional January term course, without advance approval of the Associate Dean for Academic Administration.

Travel Course Spring Term:
Airfare and other costs estimated for a travel course will be billed to your student account immediately following registration. Payment is due and payable on or before the first class-day of the spring semester. If you have a credit balance on your student account as a result of a spring term loan(s) and/or scholarship assistance the monies will automatically be transferred toward your travel course expenses by the Office of the Bursar. Failure to bring your spring term student and travel course account balances up-to-date by January 26, 2016 will result in a withdrawal from the course.

Tuition Installment Plan (TIP):
Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of this plan made available through HigherOne. Master's degree students may pay tuition, room, board, fees, or Seminary rent in nine monthly installments starting July 15 for a modest fee of $60 for each enrollment period (academic year). Access to HigherOne's TuitionPay website can be found on the bursar's web page.

Candidates for the Ph.D. Degree:
Annual tuition for a minimum of two years of resident study, billed $6,750 each semester $13,500

Reduced tuition for years 3, 4, and 5, after two years resident study, billed $650 each semester $1,300

Note: Ph.D. candidates beginning their program in or after 2011 and residing in Seminary housing during years 3, 4 or 5 will be assessed the comprehensive fee in addition to the reduced tuition. Both will be charged at the then-current rate.

Reduced tuition for subsequent years, billed $1,000 each semester $2,000

(These charges will be assessed each year at the then-current rate until all requirements for the degree have been completed.)

PhD9000 (pre-seminar summer independent study for entering students) $125

Under certain circumstances and with the approval of the Associate Dean for Academic Administration and the Registrar, Ph.D. students may take courses during the first semester of their third year without additional tuition charges.

Non-degree students:
Part-time non-degree students taking courses for academic credit are charged on a per credit basis at $700

Regularly enrolled students in Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary, when properly certified by the registrar, are admitted to classes without charge.

Interns (abroad):
Annual tuition.....$1,380
Interns (abroad) are billed $520 for 1 credit each semester, plus an administrative fee of $170 per semester and are certified as full-time students while on internship.

Unaffiliated Auditors:
Persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes during either the fall or spring semester on a non-credit basis, are charged per credit hour of class at $130

Current Fees

Late Registration Fee $110
Charged to any continuing student who registers for the fall semester after 4:30 p.m. July 15, 2015, or registers for the spring semester after 4:30 p.m. December 9, 2015. No new registration or re-registration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

Drop/Add Fee $25
Charged to a student's account upon submission of a drop/add form.

Comprehensive Fee
Charged to all full-time students and those part-time students residing in Seminary housing, billed $675 each semester, to partially defray various institutional and instructional costs, such as the cost of counseling services, student publications, technological and media services, internet, Tiger Transit transportation system, parking permits, etc $1,350

Basic Fee
Charged to all part-time students not residing in Seminary housing, billed $337.50 each semester. It partially defrays various institutional and instructional costs, such as the cost of student publications, technological services, educational media, internet, Tiger Transit transportation system, parking permits, etc $675

Student Health Insurance
Annual premium for a single student .....$2,800 annually
.....$1,400 per semester

Graduation Fee
a. Candidates for Ph.D. degree $110
b. Candidates for all other degrees and certificates $90

Transcripts or Certification Letters (each) $10

Diploma Replacement Fee (each).....$110

ID Card Replacement Fee (each).....$20

Student Mail Box Key Replacement Fee (each).....$15

Parking Fee per semester (Part-time non-matriculating student).....$50

Printing Charges
Visit the Information Technology Services' website at http://technology.ptsem.edu for information regarding printing and copying charges, as well as to check an individual balance.

Housing and Meal Plans

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first five years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary housing for one academic year only, based on availability, during which period they are expected to pursue a full-time program.

Residence Halls

Security Deposits

Upon arrival, each residence hall resident shall be assessed a security/damage deposit of $150, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned after the tenant has vacated, provided an inspection determines the premises are in satisfactory condition.

Room and Board

Residence Halls (Single Students)
Room and board (21-meal plan) excluding January term board .....$8,300 ($4,150 per semester)
Room and board (15-meal plan) excluding January term board .....$7,320 ($3,660per semester)
Board (15-meal plan) required for January optional term $268

Students living in the residence halls are required to be on one of the room and board plans stated above, no exceptions. Rooms in the Seminary's residence halls are furnished with bedframe, XL-twin-size mattress, chest of drawers, chairs, desk, mirror, and bookcase. Bed linens, pillow, blankets, and towels must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary residence halls.

A drawing for choice of rooms for current residents in the residence halls is held in late April or May, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Residence hall accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on a space-available basis for persons registered for part-time studies.

Residence halls are open during the academic year only, and on a limited basis during the summer. Priority for summer goes to summer language students and is based upon availability.

Apartments

Roberts, Tennent, Dickinson, Hibben:
One-bedroom units..... $8,040 ($1,340/summer and $3,350/fall and spring)
Two-bedroom units..... $10,200 ($1,700/summer and $4,250/fall and spring)
Three-bedroom units.....$12,420 ($2,070/summer and $5,175/fall and spring)
Three-bedroom shared per person.....$4,800 ($800/summer and $2,070/fall and spring)

Witherspoon
One-bedroom units..... $8,460 ($1,410/summer and $3,525/fall and spring)
Two-bedroom shared per person..... $5,520 ($920/summer and $2,300/fall and spring)

CRW Apartments:
One-bedroom units..... $9,300 ($1,550/summer and $3,875/fall and spring)
Two-bedroom units..... $11,760 ($1,960/summer and $4,900/fall and spring)
Three-bedroom units.....$13,920 ($2,320/summer and $5,800/fall and spring)
Four-bedroom units.....$16,080 ($2,680/summer and $6,700/fall and spring)

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson Apartment Complex, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, with apartment sizes ranging from one to four bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the Charlotte Rachel Wilson campus, are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for a student's first year when the lease begins on September 1. Please note that waterbeds, laundry equipment, and space heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing and Auxiliary Services to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the Princeton Theological Seminary Handbook. All inquiries concerning student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing and Auxiliary Services
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Housing fees may increase each year. Notification of increases will be posted online in April/May.

Meal Plans

The Seminary offers two meal plans, fifteen (15) and twenty one (21) meals, for residence hall residents. A meal plan is required for all residence hall residents, no exceptions. A special 15 meal plan is also required for residence hall residents taking an optional January term course.

Students on the twenty-one meal plan receive three meals a day, seven days a week. Students selecting the fifteen meal (15) plan may choose any fifteen meals and need not choose the same meals every week. The meal plan schedule is as follows for 2015–16:

Fall Semester
Begins: August 29 (for entering students), September 2 (for returning students)
Closed: November 26 through November 29 (Thanksgiving break)
Ends: December 19

There will be no meal plan from December 19 through January 24 except as follows for January optional term students. The dining hall will be open on a limited basis, cash or declining balance only.

Optional January Term
Begins: January 4
Ends: January 15

The Dining Hall will remain open from Monday to Friday each week serving 2 meals per day for residence hall students registered for the "January Term" meal plan. Cash or declining balance meals will also be available during this period.

Spring Semester
Begins: January 25
Ends: May 8

The Dining Hall will remain open on a limited basis May 9 through 20 on a cash or declining balance only. During times when the dining hall is closed or there is no meal plan offered, please do not cook in your residence hall room, as it is a fire code violation. Each Residence Hall has a full kitchen available for cooking.

Room and Board during Summer Session

The Seminary offers only one meal plan during the summer session, fifteen (15) meals. Students on the fifteen meal plan receive three meals each day, Monday through Friday during the eight-week summer session.

A limited number of residence hall rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer program. For further information, contact the director of housing and auxiliary services.

Financing Your Seminary Education

The purpose of the Princeton Theological Seminary Program for Student Financial Aid is to assist students in the educational preparation for ministry. We do this by providing fellowships, need-based grants, work opportunities, and loans to our eligible students. A more detailed breakdown of this eligibility by degree program is listed below. Students in every degree program qualify for:

Tuition Installment Plan (TIP)

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of this plan made available through Higher One. Master's-degree students may pay tuition, room, board, fees, or Seminary rent in nine monthly installments starting July 15 for a modest fee of $60 for each enrollment period (academic year). Plan brochures, which include an application, may be obtained from the Bursar's Office. Enrollment in this installment plan must take place prior to the first week of classes.

Federal Aid

The Seminary participates in the federal financial aid programs outlined below: the Federal Direct Loan, and Federal Work Study. These Title IV federal aid programs can be used to help meet matriculated students' unmet financial need for the academic terms in which they are enrolled. International students do not qualify for federal aid. For more information about federal aid opportunities and the application process, please contact the Office of Admissions and Financial Aid.

Federal Direct Loan

This unsubsidized federal loan can provide up to $20,500 in loan assistance each academic year. Matriculated PTS students enrolled at least halftime may apply for this loan. Federal Direct Loans are made by the U.S. Department of Education and are processed through the Office of Admissions and Financial Aid. The interest rate for Federal Direct Loan borrowers is currently fixed at 5.84%. Students must pay a small origination fee to process a Federal Direct Loan. Interest accrues, but repayment is not required while the student is enrolled in a program of study on at least a half-time basis. There is also a six-month grace period following the student borrower's last date of at least half-time attendance, during which time, interest accrues. Repayment then begins on a monthly basis.

Federal Work Study (FWS)

Each year, the federal government awards the Seminary matching funds used to offer Federal Work Study placements to needy students. Eligible students who wish to be considered for a FWS-funded position should contact the Office of Admissions and Financial Aid to obtain an application and review available job opportunities.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students consider employment on or off campus as a way of reducing their dependency on loans. Field education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment in the Seminary dining hall, library, bookstore, and administrative offices is available to interested Seminary students. The Office of Admissions and Financial Aid assists students in finding positions on campus and helps spouses by publishing a booklet that contains a listing of outside employers who frequently hire Seminary spouses.

Institutional Aid for M.Div., M.A., M.A.(TS), and Dual-degree Candidates

The Seminary offers a variety of institutional aid programs (outlined below) to assist first professional degree candidates in funding their PTS degree programs. A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the director of admissions and financial aid for further information on eligibility for an exclusion from this policy.

Merit-based Aid

The Admissions Committee considers all applicants for merit-based fellowships at the time of admission. No additional application materials are required for consideration.

Presbyterian Leadership Awards—These awards, covering the student's full tuition plus $3,500, will be offered to a limited number of prospective students who have demonstrated a high level of academic achievement, and who are outstanding candidates for pastoral ministry in the Presbyterian Church (USA).

Seminary Fellowships—A limited number of Seminary Fellowships (covering the student's full tuition plus $1,000 during the academic year) will be awarded to prospective students on the basis of outstanding academic achievement and demonstrated commitment to the life of the church.

Presidential Scholarship—This is the highest merit-based award offered to M.Div., M.A.(TS), and M.Div./M.A. candidates. Presidential Scholarship awardees will be selected from among our Seminary Fellowship and Presbyterian Leadership Award recipients, and the value of the Presidential Scholarship will augment the total amount awarded. The amount of money associated with this award varies and is dependent on the availability of Seminary resources and the total number of applicants considered for this award, but is currently set at $8,000. The committee will consider those applicants who demonstrate the highest levels of leadership and scholarship for this award. The Presidential Scholarship is renewable based on the maintenance of satisfactory academic progress and full-time enrollment, as well as participation in the life of the PTS community.

Need-based Aid

PTS Grant—This grant is awarded to full-time students in the M.Div., M.A., M.A.(TS) and dual-degree programs. Eligible PCUSA students will receive PTS grant aid to cover 100% of their evaluated need up to the cost of full tuition, plus $250. Eligible students who are not members of a PCUSA church may receive 90% of the cost of tuition based on their calculated need, if admitted for summer 2015 and after. Students admitted prior to summer 2015 may receive up to 80% of the cost of tuition based on calculated need.

Thomas W. Gillespie Grant—This PTS grant program is designed to provide up to $4,000 in additional aid to students currently owing $20,000 or more in student loan debt. This program is designed to help students who help themselves and requires recipients to work and to raise funding from outside sources in order to reduce their dependency on student loans. The Gillespie Grant is only available to M.Div., M.A., M.A.(TS) and dual-degree students.

PTS Presbyterian Loan Program—The Seminary offers eligible PCUSA students a low-interest loan, which has the potential to be forgiven if the recipient serves in an ordained ministry position in the Presbyterian Church (USA) after graduating. Eligible students may receive up to $4,000 per academic year through this PTS Loan Program. See the Student Financial Aid Handbook for further details on eligibility criteria.

Presbyterian Church (USA) Denominational Aid

Financial Aid for Studies Grant

Students who are under care of a PCUSA presbytery and are pursuing their first professional degree in the Seminary's M.Div., M.A., or dual-degree program may qualify for one or more of the financial aid programs offered by the denomination. Visit the PCUSA website at pcusa.org for more information about their financial aid programs.

International Scholars

Annually, a limited number of scholarships are given to Th.M., M.A.(T.S.) and M.A. students with advanced standing (M.Div. candidates are not considered for the international scholars program) coming to study at Princeton Seminary from outside the United States. There are two tiers of international scholarships. The first is the Princeton International Fellowship, which covers full tuition, comprehensive fee, single student health insurance premium, single room and board, and a small amount of money for incidental expenses.

The second is the Trustee International Scholarship, which covers full tuition, comprehensive fee, single student health insurance premium, and a small amount of money for incidental expenses.

As a rule, these awards are offered by the Admissions Committee to prospective students who do not currently reside in or have not previously studied in the United States. The committee also considers the applicant's academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with the admissions materials).

Ph.D. Candidates

Each admitted applicant will receive at minimum (a) a Merit Tuition Scholarship and (b) either a Princeton Doctoral Fellowship or the George S. Green Fellowship for a period of up to five consecutive years of full-time study. In addition, a special Research Assistantship is made available to each student during the first year of study. During years two through five each student is guaranteed at least one opportunity per year to serve as a Teaching Assistant or a Teaching Fellow. These assistantships, if accepted, significantly enhance the overall value of the student's annual financial award package. Two Trustees Merit Scholarships are awarded annually to applicants whose applications are judged to be of a superior quality. Further, an (unfurnished) apartment (size dependent on availability) will be reserved for each admitted applicant in campus housing and will be made available for up to five consecutive years or for the duration of the student's Ph.D. program, whichever comes first. Single students may choose instead to live in one of the residence halls. In either case, the housing is heavily subsidized and thus represents a substantial enhancement to the overall admissions package.

The terms of all financial award packages offered to students require that the student remain in good academic standing and hold no more than 20 hours a week of outside employment. Further, local residency is stipulated during course work and required for all research and teaching assistantships and access to Seminary housing. Candidates who receive an outside grant for overseas study and relinquish their Seminary fellowship during one of their first five years of doctoral work are eligible to receive the fellowship during a sixth year. All fellowships are disbursed during the academic year.

In order to process a Ph.D. student's scholarship or fellowship, it is required that the student complete the FAFSA form (fafsa.ed.gov) prior to the first year of attendance at PTS. After the first year, this form is no longer required unless a student wishes to apply for federal loans. Students who wish to be considered for federal loans must complete the FAFSA form and the Princeton Seminary Student Financial Aid Application. These forms, as well as more information about the financial aid application process, are available online or may be requested from the Office of Admissions and Financial Aid.

Merit Tuition Scholarships

This scholarship covers the annual cost of tuition, which in 2014–15 is $13,500, and is annually credited to the student's account on his or her behalf.

Princeton Doctoral Fellowships

The Princeton Doctoral Fellowship is awarded for up to five years (ten semesters) of study in the Ph.D. program. It provides an annual stipend of $16,000 and is offered to aid the student in pursuing his or her education, without expectation of service in return.

The George S. Green Fellowship for Doctoral Study

One fellowship for doctoral work, preferably but not exclusively in Old Testament, may be awarded for up to five years of study to a senior in the Master of Divinity program at the Seminary, or a candidate in the Master of Theology program at the Seminary, who has displayed outstanding academic achievement and scholarly promise. The fellowship provides a stipend of $16,000 and is offered to aid the student in pursuing his or her education, without expectation of service in return.

Trustees Merit Scholarships

This scholarship of $6,000 per year is awarded to the two students in each entering class whose applications, in the judgment of the Ph.D. Studies Committee, are of a superior quality. This represents the highest award offered by the Seminary to an entering doctoral student.

First-Year Research Assistantship

This special research assistantship provides a stipend of $4,000 in the student's first year of study and requires a commitment from the student of 10 hours of service per week in support of the research activities of one (or more) faculty member for 30 weeks during the year. This assistantship is purely optional and may be declined by the student.

Teaching Assistantships

Annually more than fifty teaching assistantships are awarded to provide support in Seminary courses. The basic stipend of a full-time teaching assistant is $4,300, for which the holder works no more than 15 hours per week during the semester of appointment. In the second through fifth years of study, students are guaranteed at least one opportunity per year to serve as a Teaching Assistant or a Teaching Fellow.

Additional Information

More detailed written information from the Office of Admissions and Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes a description of the entire financial aid program, policies, and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities. Other information available from the Office of Admissions and Financial Aid includes:

- Student Health Benefits Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure
- The PTS Guide to Outside Resources

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of Student Relations.

Awards and Prizes

Senior Class Fellowships

Princeton Seminary offers six fellowships for the pursuit of advanced study in theology. The fellowships are awarded in accordance with the following rules and guidelines:

1. The candidate is required to be a member of the senior class who has been in residence in the Seminary as a member of the middler class.
2. The candidate must indicate (by email to the academic dean at academic.dean@ptsem.edu), no later than April 15, 2016, the intent to submit a thesis in competition along with the specified area in which the thesis is to be considered.
3. The candidate must present a thesis written for regular academic credit in a specified field. Guidelines for writing such a thesis will be posted on the registrar's web page. An electronic copy of the thesis must be submitted, with the name(s) of the professor(s) under whose direction it was written, to academic.dean@ptsem.edu by noon on April 27, 2016.
4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.
5. A candidate who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.
6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this seminary or in some other approved graduate institution. He or she shall submit a program to the registrar for approval and subsequently shall make to the registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the registrar. A fellowship must be used within five academic years.

The Senior Fellowship in Old Testament

The Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in New Testament

The Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in History

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Theology

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Practical Theology

The Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Religion and Society

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

Prizes and Special Awards

Each year a considerable number of awards are available for special work or attainments. The recipients of such awards must have completed creditably all the studies of the year.

The following awards are open to all students:

The Robert P. Goodlin Award

Through the generosity of family and friends, this award was established in memory of Robert Paul Goodlin, a member of the Princeton Seminary Class of 1961.

Guidelines and qualifications: the award is made to a worthy student who has displayed a particular interest in clinical training.

The Henry James Sr. Award

Established in 2002 by Dr. Donald Capps of the Seminary faculty, the Henry James Sr. Award is awarded to a student whose work reflects the inquiring spirit of Henry James Sr., and the regard for psychological awareness and complexities for which his illustrious sons, psychologist-philosopher William James and novelist Henry James, are famous.

Guidelines and qualifications: the candidate for this award is nominated by the Department of Practical Theology in conversation with faculty from other departments.

The David Hugh Jones Award in Music

Through the generosity of former members of the Princeton Seminary Choir, an award was established in honor of Dr. David Hugh Jones, professor of music, who taught at the Seminary from 1934 until his retirement in 1970.

Guidelines and qualifications: this award is offered periodically to the student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary.

The Frederick Neumann Award for Excellence in Greek and Hebrew

Through the generosity of the late Dr. Edith Neumann, this award was established in memory of her husband. Frederick Neumann worked as a missionary in Haifa until Israel became a nation, and then his work with postwar refugees took him to New York City, where he became a pastor of the Brunswick Avenue Congregational Church in Brooklyn.

Guidelines and qualifications: this award is granted upon recommendation of the Department of Biblical Studies to the student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

The Samuel Robinson Foundation Awards
(Examination-based award)

Through the generosity and vision of Presbyterian layman Mr. Samuel Robinson, a number of awards were created to stimulate interest in the Westminster Shorter Catechism. Awards are granted to students who pass both an oral examination on the text and a written examination on the text and interpretation of the Westminster Shorter Catechism. A student may receive an award through the Robinson Foundation only once during his or her period of study at the Seminary.

Guidelines and qualifications: the basis of awarding prizes is examination on the text of the Westminster Shorter Catechism. Any student may submit for examination, provided he or she has not previously received a Samuel Robinson Award.

The Robert E. Speer Award in College Ministry

This award was established in 1998 by the Reverend Dr. Robert K. Kelley, Class of 1948, and honors Robert E. Speer, who inspired hundreds of college students to serve in the Student Volunteer Movement and in Presbyterian missions.

Guidelines and qualifications: this award is made annually to a student who has demonstrated experience in ministry to college students and shown exceptional promise in that area, and who intends to pursue such ministry through a local church or campus-based program.

The George E. Sweazey Award for Excellence in Homiletics

Through a gift from the estate of Ms. Ruby M. Cheek, this award was established in 1996 to honor the memory of Dr. George E. Sweazey, Class of 1930. Sweazey was the Francis Landey Patton Professor of Homiletics at Princeton Theological Seminary from 1970 to 1975.

Guidelines and qualifications: this award is given annually to a student who has demonstrated excellence in the area of homiletics.

The following awards are open only to seniors:

The Asian American Ministry Award

Created by the Korean alumni/ae of Princeton Theological Seminary under the leadership of Dr. Samuel D. Kim, Class of 1971, this award is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to and have a creative vision for ministry in an Asian American context.

Guidelines and qualifications: there are no nationality, age, or gender restrictions. The recipient must contribute to research in Asian American ministry in the United States for a period of at least twelve months after graduation from the Seminary. Seminary staff members select the recipient(s) with collaborative input from the Asian American Program of Princeton Theological Seminary.

The Samuel Wilson Blizzard Memorial Award

Through the generosity of former students, colleagues, and friends, this award was established in 1976 in memory of the Reverend Samuel Wilson Blizzard Jr., Class of 1939. Blizzard joined the Princeton Theological Seminary faculty in 1957. At the time of his death in 1976 he was the Maxwell M. Upson Professor of Christianity and Society Emeritus at the Seminary.

Guidelines and qualifications: this prize is given annually to a member of the graduating class who, in the judgment of the faculty, has displayed particular concern and aptitude for the social ministry of the church. Faculty and peers judge the recipient during the spring semester one month prior to graduation. The recipient is chosen at a joint meeting of the Religion and Society Committee and graduating seniors of the M.Div. and M.S.W. degree programs. The voting is done by secret ballot and each member present is allotted one vote.

The Frederick Buechner Prize for Writing *(Essay-based award)*

In 2014 Princeton Seminary introduced an annual competition for excellence in theological writing sponsored by the Frederick Buechner Center. Carl Frederick Buechner, a Presbyterian minister, has authored more than 30 books during his sixty-year career. Guidelines and qualifications: This prize is offered to a senior graduating with a Master of Divinity or Master of Divinity/Master of Arts dual-degree. To enter, applicants must choose an excerpt or excerpts from Buechner's writing and then submit an essay reflecting on that excerpt(s). Essays should be at least 3,000 words in total length and no more than 3,500. The competition will be judged by a committee composed of two faculty members and two senior administrators who are familiar with Buechner's writing.

Buechner began his first novel, A Long Day's Dying, during his senior year at Princeton University. Published in 1950, it is one of his greatest critical successes. His inspirational writing also includes essays, short stories, historical fiction, and sermons. He has received numerous honorary degrees and awards in literature. Graduating from Union Theological Seminary, he was ordained in 1958 at the Madison Avenue Presbyterian Church in New York.

A wonderful resource for the life and work of Buechner is frederickbuechner.com, the website of the Frederick Buechner Center. Students considering writing an essay for this prize will be especially interested in carefully reviewing the sections of the website dedicated to descriptions and themes in Buechner's works.

The Wilbur R. and Mae Closterhouse Award in Church History and Pastoral Ministry

This award was established in 2008 through the generosity of the Reverend Dr. Closterhouse and his wife, Mae Closterhouse. The Reverend Dr. Wilbur R. Closterhouse (Class of 1941) combined outstanding leadership in the church with a love of scholarship; his ministry was characterized by a strong emphasis on the history of the church.

Guidelines and qualifications: awarded annually to a graduating Presbyterian student earning a Master of Divinity degree who demonstrates great promise for pastoral ministry, with an educational experience marked by significant proficiency in church history.

The Friar Club Award

Through the generosity of alumni of the Friar Club, this award was established in 1977. The Friar Club was a Princeton Theological Seminary eating club established in 1892 whose mascot, an English bulldog, was named Friar Tuck. In 1952 all Seminary eating clubs were disbanded. The Alumni Friars, however, continued their organization and fraternization, establishing this award in memory of the club that brought them together as lasting friends.

Guidelines and qualifications: this award is given to a member of the senior class who has contributed significantly to the life of the Seminary community.

The John T. Galloway Award in Expository Preaching

Established in 1971 in honor of the Reverend Dr. John T. Galloway, Class of 1933, this award is given to a senior who has shown great aptitude in the area of homiletics. Galloway was a pastor in Wayne, Pennsylvania, a visiting lecturer at Princeton Seminary, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

Guidelines and qualifications: this award is given upon recommendation of the homiletics faculty to a member of the senior class who throughout his or her years as a Master of Divinity candidate indicated a special interest and competence in courses in expository preaching, and delivered an exceptionally good expository sermon in a preaching class.

The Aaron E. Gast Award in Urban Ministry

In 1986, the Aaron E. Gast Fund for Urban Ministry was established through the Presbyterian Church (USA) Foundation, with the income to go to Princeton Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, Class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974.

Guidelines and qualifications: this award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

The Mary Long Greir-Hugh Davies Award in Preaching

In 1923, the Synod of Pennsylvania, by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more awards in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." These two gifts were combined to establish this award.

Guidelines and qualifications: this award is given to a member of the senior class whose preaching and other forms of oral communication are accounted the best in thought, composition, and delivery.

The Graduate Study Fellowship for the Parish Pulpit Ministry

The Graduate Study Fellowship for the Parish Pulpit Ministry is a fellowship for study overseas. This fellowship is granted to a senior who is committed to pulpit and to parish ministry. Homiletic talent, academic performance, and strength of character are considered for this award.

The John Havran Award for Excellence in Christian Education

Doris Havran, Class of 1985, established this award in Christian education in honor of her husband. Throughout their lives, they were nourished in faith by teachers who led them to a deeper life in Christ. This gift recognizes the people who by word and deed helped to form and inspire their lives as disciples of Christ.

Guidelines and qualifications: This award is made annually, upon nomination by the faculty in Christian education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

The Edler Garnet Hawkins Memorial Award for Scholastic Excellence

Through the generosity of friends and former parishioners, this award was established in memory of the Reverend Dr. Edler G. Hawkins, who was pastor of St. Augustine Presbyterian Church in Bronx, New York, for more than thirty years. He was moderator of the 176th General Assembly of the United Presbyterian Church (1964) and a member of the Central Committee of the World Council of Churches. Hawkins joined the Princeton Theological Seminary faculty in 1971 as professor of practical theology and coordinator of black studies.

Guidelines and qualifications: this award is made to an African American member of the senior class who in five semesters of academic work has achieved the highest cumulative grade point average within the range of the first and second fifths of the previous year's graduation class. The award takes the form of a gift card from Amazon for the purchase of books.

The Seward Hiltner Award in Theology and Personality

The Seward Hiltner Award in Theology and Personality was made possible by the gifts of friends and graduates of the Seminary. It honors Seward Hiltner, who taught at Princeton Seminary from 1961 to 1980 as professor of theology and personality. He was a prolific scholar for decades in the fields of pastoral and practical theology.

Guidelines and qualifications: this award is made annually to a senior student who, in the judgment of the faculty, displays outstanding academic promise in the area of pastoral theology.

The Jagow Awards in Homiletics and Speech

Through the generosity of Mr. Charles H. Jagow, an officer of the Metropolitan Life Insurance Co., the Jagow Family Fund was established. He began his association with Princeton Seminary after being referred to the institution by the United Presbyterian Foundation, to whom he was also a generous donor.

Guidelines and qualifications: two awards are made annually, ordinarily to seniors who, during the year, have made the greatest progress or displayed outstanding achievement in homiletics or speech.

The Gerald R. Johnson Memorial Award in Speech Communication in Ministry

This award was established in memory of the Reverend Gerald R. Johnson, Class of 1943. Recognized for his congregational and denominational leadership, he was named a Sagamore of the Wabash, Indianapolis, the highest citizen's honor available in Indiana.

Guidelines and qualifications: this award is given annually to the senior who, in the judgment of the faculty in the area of speech communication in ministry, best exemplifies present gifts and future promise in the delivery of sermons as a preacher and communicator of the gospel.

The Robert K. Kelley Memorial Award in Youth Ministry

This award was established in 2008 by Dr. Dolores Kelley in honor of her husband. The Reverend Dr. Robert K. Kelley (Class of 1948) provided outstanding leadership to the church during nearly forty years of ministry; he emphasized encouraging youth through his ministries in New Jersey, Pennsylvania, and California.

Guidelines and qualifications: awarded annually to a graduating M.A. or M.Div. student who demonstrates great promise for a ministry with youth that is marked by the enthusiastic leadership for which Dr. Kelley was known.

The Bryant M. Kirkland Award for Excellence in Practical Theology

This award was endowed in 1989 by Mr. and Mrs. George B. Beitzel, in honor of the Reverend Dr. Bryant M. Kirkland, in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City. Kirkland, Princeton Seminary Class of 1938, was elected to the Seminary Board of Trustees in 1957 and served as president of the Board from 1973 to 1979.

Guidelines and qualifications: this award recognizes a graduating senior who has demonstrated excellence in the academic disciplines of practical theology, and who shows promise for effective pastoral ministry.

The C. Frederick and Cleta R. Mathias Memorial Award in Worship and Pastoral Ministry

This award was established and endowed in 1999 by the Westminster Presbyterian Church of Wilmington, Delaware, in memory of the Reverend Dr. C. Frederick Mathias and Mrs. Cleta Mathias, who were tragically killed during their ministry at Northminster Presbyterian Church in Indianapolis.

Guidelines and qualifications: this award is to be granted annually to a graduating Presbyterian M.Div. student who demonstrates great promise for pastoral ministry marked by significant leadership in worship.

The Robert Boyd Munger Award in Youth Ministry

Through the generosity of friends, this award was established in 1986 to honor the Reverend Dr. Robert Boyd Munger, Class of 1936 and alumni/ae trustee of the Seminary from 1967 to 1970. It honors a person who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry.

Guidelines and qualifications: the award is made annually to a graduating student in either the Master of Divinity or Master of Arts in Christian Education degree program who has demonstrated academic achievement and taken part in a significant ministry to teenage or college-age young adults. The nomination is made by an interdepartmental committee.

The Thomas A. and Alma Neale World Mission and Evangelism Award in Speech Communication in Ministry

Through the generosity of Dr. G. Robert Jacks, Class of 1959, associate professor of speech and communication at Princeton Seminary, this award was established in memory of his grandparents, Thomas A. and Alma Neale.

Guidelines and qualifications: the award is given annually to the senior who, in the judgment of the faculty in the field of speech communication in ministry, has most effectively exemplified in speech and action the church's call to world mission and evangelization as found in the Great Commission (Matthew 28:18–20).

The Arthur Paul Rech Memorial Award in Theology and Pastoral Ministry

In 1990, Seminary trustee Jean May Rech established an award in memory of her husband, the Reverend Dr. Arthur Paul Rech, Class of 1945. Together, Dr. and Mrs. Rech began the Young Life Ministry in Chester, Pennsylvania, and in Los Angeles, California. Later, Paul Rech was a field director for Young Life in Los Angeles.

Guidelines and qualifications: this award is given annually, upon nomination by the Department of Practical Theology, to a graduating senior who has demonstrated academic excellence in the disciplines of practical theology, and a personal commitment to the practice of ministry in the life of the church.

The Charles J. Reller Abiding Memorial Fund Award

The Neshaminy-Warwick Presbyterian Church in Hartsville, Pennsylvania, established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation who gave unstintingly of their time and talent in leadership to their church and community.

Guidelines and qualifications: the award is granted annually to the student in any degree program who is adjudged as having actively exhibited the greatest Christian concern for others in the year preceding his or her graduation.

The George L. Rentschler Award in Speech Communication

Through the generosity of the Reverend George L. Rentschler, Class of 1941, this award was established in the area of speech communication. Rentschler served several congregations, including churches in New York, New Jersey, Michigan, and Wisconsin. He also served as chaplain of the Anclote Psychiatric Hospital in Tarpon Springs, Florida, and later became a consultant for chaplain services.

Guidelines and qualifications: upon nomination by the professor of speech communication in ministry, this award annually recognizes a student in the graduating class who has shown excellence in speech.

The John Alan Swink Award in Preaching

Mr. and Mrs. Sylvan S. Swink created this award in memory of their son, John Alan Swink, a member of the Princeton Seminary Class of 1952. It was subsequently endowed by John's sister, Mrs. William Sieber, and her husband.

Guidelines and qualifications: this award is granted to a member of the senior class who has shown the most improvement in preaching during his or her seminary study.

The Jean Anne Swope and James L. Mechem Award in Christian Ethics

This award was established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of two of their former pastors, the Reverend Jean Anne Swope, Class of 1972, and the Reverend James L. Mechem, Class of 1958. Swope was the interim executive for the Presbytery of Utica and executive director of a retreat center. Mechem became pastor of Lockridge Church in Alburtus, Pennsylvania. He also served as an associate general director of the Vocation Agency, General Assembly, PCUSA.

Guidelines and qualifications: this award is given to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

The David B. Watermulder Award in Church Leadership

In January 1990, the Seminary Board of Trustees announced the establishment of an award in honor of the Reverend Dr. David B. Watermulder, Class of 1945 and pastor emeritus of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. The award is in recognition of his outstanding leadership in the church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991.

Guidelines and qualifications: This award is granted annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the church characterized by Watermulder's distinguished ministry.

The David Allan Weadon Award in Sacred Music

Through the generosity of David MacPeek, M.D., and the Princeton Seminary Class of 1996, this award was established in memory of Dr. David Allan Weadon, the Seminary's former C.F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. Weadon was an accomplished musician who earned both his B.A. and M.A. from Westminster Choir College, before earning his Ph.D. in liturgical studies from Drew University.

Guidelines and qualifications: the award is granted annually by the faculty, on the recommendation of the director of music, to a graduating senior for excellence in sacred music.

The Kenyon J. Wildrick Award for Excellence in Homiletics

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of the church's pastor, the Reverend Kenyon J. Wildrick, Princeton Seminary Class of 1958. Wildrick attended Trinity College for his undergraduate education and was ordained by the Presbytery of Morris and Orange in New Jersey.

Guidelines and qualifications: this award is given annually for excellence in homiletics, and is presented to a student in the graduating class.

The following award is open to seniors or middlers:

The Edward A. Dowey Jr. Award for Excellence in Reformation Theology

Following their fiftieth anniversary celebration in 1993, members of the Class of 1943 founded this award to honor their classmate Dr. Edward A. Dowey Jr. in recognition of his teaching career at Princeton Theological Seminary. Dowey, who taught at the Seminary from 1957 to 1990, was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period.

Guidelines and qualifications: the award is given upon recommendation of the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

The following awards are open only to middlers:

The Covin Award in Youth Ministry

Through the generosity of Mr. and Mrs. David Covin, the Covin Award in Youth Ministry was established in 2000 to recognize outstanding students who are preparing for youth ministry in service to Christ's church. Beth and David Covin moved to Princeton in 2000 and sought out Princeton Seminary as a place to further their support of youth ministry. They are committed to helping to train and equip pastors who delve into this most important task of reaching out to youth.

Guidelines and qualifications: Covin Scholars are selected at the beginning of the fourth year of the Master of Divinity/Master of Arts dual-degree program in youth ministry, and must demonstrate ability for and commitment to youth ministry. Recipients are chosen by the Institute for Youth Ministry staff and the vice president for seminary relations.

The Henry Snyder Gehman Award in Old Testament

Established through the generosity of the Reverend Dr. Robert E. Hansen, Class of 1943, the Henry Snyder Gehman Award in Old Testament honors a distinguished biblical scholar and member of the Seminary faculty. Gehman came to Princeton Theological Seminary in 1930, where he taught New Testament Greek, Old Testament, and Old Testament literature. He retired in 1958 as the William Henry Green Professor of Old Testament Literature.

Guidelines and qualifications: this award is given annually to a member of the middler class for excellence in the field of Old Testament without submitting a thesis.

The Archibald Alexander Hodge Award in Systematic Theology

Through the generosity of Mrs. Margaret McLaren Woods Hodge, this award was established in 1907 in memory of her husband, the Reverend Archibald Alexander Hodge. The son of Charles Hodge and Sarah Bache, A.A. Hodge, Class of 1847, moved to Princeton and took over the chair of didactic and polemic theology at the Seminary that his father had occupied. Hodge became a trustee of the Seminary in 1881 and was considered one of the greatest pulpit orators in the nation.

Guidelines and qualifications: this award is periodically given to a member of the middler class on the basis of excellence in the field of systematic theology without submitting a thesis.

The Jagow Scholarship in Preaching

Through the generosity of Mr. Charles H. Jagow, the Jagow Family Fund was established in 1977. Believing that teaching, training, and encouraging good preaching and good delivery was of utmost importance earlier in a student's program, in 1992 Charles Jagow established the Jagow Scholarship in Preaching to be awarded to a middler.

Guidelines and qualifications: this scholarship is given to a middler who shows great promise in the area of preaching.

The Raymond Irving Lindquist Fellowship in the Parish Ministry

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, Class of 1933, is given to a rising senior for a commitment to parish ministry. Lindquist attended Wheaton University and Princeton University before earning his Bachelor of Theology from Princeton Seminary.

Guidelines and qualifications: the fellowship is awarded by the faculty, on the recommendation of the director of field education, to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor.

The Edward Howell Roberts Scholarship in Preaching

Through the generosity of Mr. George M. Dunlap Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, established an annual scholarship in memory of Edward Howell Roberts, Princeton Seminary Class of 1923. Roberts spent many years at Princeton Seminary as an instructor in systematic theology, professor of homiletics, secretary of the faculty, and dean of the Seminary.

Guidelines and qualifications: this scholarship is made annually by the faculty to a member of the middler class who shows promise in the field of preaching, and who requires financial aid to continue studying in this area.

The Benjamin Stanton Award in Old Testament

In 1890, the Reverend Horace C. Stanton, D.D., Princeton Seminary Class of 1873, established the Benjamin Stanton Award in memory of his father, a member of Princeton Seminary's Class of 1815. After his ordination by New Brunswick Presbytery, Stanton faithfully served as pastor of several churches in New York, Connecticut, and Virginia.

Guidelines and qualifications: this award is given to a member of the middler class on the basis of excellence in the field of Old Testament without submitting a thesis.

The William Tennent Scholarship

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, established a scholarship in the name of their first pastor, William Tennent, who came to America in 1718 and settled near "the forks of the Neshaminy," where he began the Neshaminy Church. He constructed a small school, which would later be known as the "Log College." The origins of sixty-three universities, including Princeton University, can be traced back to the influence or work of the men William Tennent taught at his school.

Guidelines and qualifications: this scholarship is given to a member of the rising senior class who has shown special interest and ability in the teaching aspects of the work of the church.

The E.L. Wailes Memorial Award in New Testament

Created by a gift from the estate of the Reverend George Handy Wailes, D.D., Class of 1897 and a visiting professor of Hebrew at the Seminary from 1929 to 1937, this award was established in 1968 in honor of his father, Ebenezer Leonard Wailes.

Guidelines and qualifications: this award is given to a member of the middler class on the basis of excellence in the field of New Testament without submitting a thesis.

The following awards require submission of an essay:
Procedure for essay submission:

- A statement of intent to submit an essay must be received by April 15, 2016 in writing (via email to the Office of the Dean of Academic Affairs, academic.dean@ptsem.edu)
- An electronic copy of the essay must be submitted via email to the Academic Affairs Office, academic dean@ptsem.edu by noon on April 27, 2016.

The Robert L. Maitland Awards in New Testament Exegesis and English Bible

In 1890, Mr. Alexander Maitland, a member of the Seminary's Board of Trustees from 1892 to 1907, established the Robert L. Maitland Award in memory of his father. The award is for the best exegesis of a passage of the New Testament. The passage for 2015–2016 must be related to the topic: "How Did Literary or Social Contexts Shape Texts?"

The second award will be given for the best essay on an assigned subject in the English Bible. The topic for 2015–2016: is: "Sin and Forgiveness in the Bible" The suggested length of either paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

Guidelines and qualifications: The awards are open to middlers and seniors. One award is given for the best exegesis of a passage in the New Testament on a specified topic. A second award is given for the best essay on an assigned subject in English Bible. Essay must be signed with a pseudonym. The suggested length of these papers is fifteen to twenty-five double-spaced pages, including footnotes and a selected bibliography.

The John Finley McLaren Award in Biblical Theology

Through a generous gift of Mrs. Margaret McLaren Woods Hodge, an award in biblical theology was established in memory of her father, Dr. John Finley McLaren, Class of 1828. The award is based on the best essay on the assigned subject in biblical theology. The subject for 2015–2016 is " The Concept of Love In Bliblical Theology."

Suggested length of the paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

Guidelines and qualifications: this award is open to middlers and seniors. This award is given for the best essay on the assigned subject in biblical theology. Essay must be signed with a pseudonym.

The Matthew Anderson, Jonathan C. Gibbs, John B. Reeve Award

Created by the Reverend William L. Eichelberger, Class of 1962, the award honors three well-known African American clerics and laypeople: Matthew Anderson, Jonathan C. Gibbs, and John B. Reeve

Guidelines and qualifications: the award is open to juniors, middlers, and seniors and is based on a student essay/research paper pertaining to one or two African American or Native American clergy or laypeople. The recipient is selected by Seminary faculty.

Except where an essay is required, the inclusion of an award in the descriptive paragraphs above does not constitute an assurance of its availability during the year 2015–2016.

Summary of Students in 2014–2015

Candidates for the Doctor of Philosophy degree, Enrolled		21
Candidates for the Master of Theology degree, Enrolled		38
Candidates for the Master of Divinity degree		344
Senior Class	134	
Middler Class	103	
Junior Class	103	
Interns	4	
Candidates for the Extended Master of Divinity/Master of Arts degree		50
Fourth Year	13	
First to Third Year	36	
Interns	1	
Candidates for the Master of Arts in Christian Education degree		8
Senior Class	3	
Junior Class	5	
Candidates for the Master of Arts (Theological Studies) degree		5
Special Students		6
Post-Resident Doctor of Philosophy Candidates		51
Total Active Enrollment		**523**

Degrees Conferred in 2015*

Doctor of Philosophy degree	11
Master of Theology degree	29
Master of Divinity degree	102
Master of Divinity and Master of Arts degrees	13
Master of Arts (Theological Studies) degree	4
Master of Arts (Christian Education) degree	3
Total number of degrees granted	175
Total number of graduates	**162**

*Footnote: This includes all degrees conferred from September 2014 to May 2015, during the 2014–2015 academic year.

Statement of Educational Effectiveness

Princeton Theological Seminary is a school dedicated to forming women and men in service to Jesus Christ for leadership in changing churches and to serving as an unsurpassed resource for Reformed theology worldwide.

The Seminary engages in ongoing evaluation of its educational effectiveness, which as an institution of the PC(USA), is measured in part through: 1.) completion rates, 2.) PC(USA) ordination exam pass rates, 3.) student satisfaction with progress in the primary areas of the core curriculum, and 4.) placement.

1. Completion rates for the 2014 graduating class:
   - 95% of the Master of Divinity (M.Div.) graduates completed the degree in 3 years, 4% in 4 years, and 1% in 5 years.
     — Retention: PTS retained 91% of the M.Div. students who began the program in 2011.
   - 100% of the Master of Theology (Th.M.) graduates completed the degree in 1 year.
   - 66% of the Master of Arts graduates completed the degree in 2 years and 33% in 3 years.
   - 100% of the Master of Arts (Theological Studies) graduates completed the degree in 2 years.
   - The 2014 Doctor of Philosophy (Ph.D.) graduates completed the degree in an average of 6.4 years.

2. PC(USA) October 2014 ordination exam pass rates for Princeton Theological Seminary students:
   - Biblical Exegesis: 93% (national average: 72%)
   - Theological Competence: 100% (national average: 80%)
   - Worship and Sacraments: 92% (national average: 71%)
   - Polity: 90% (national average: 57%)

3. 2014 graduating M.Div. students' satisfaction rates in the primary areas of the core curriculum as reported on the ATS Graduating Student Questionnaire (Average rating based on a 5-point scale: 1-very dissatisfied, 2-dissatisfied, 3-neutral, 4-satisfied, 5-very satisfied):
   - Ability to use and interpret scripture: 4.4
   - Ability to think theologically: 4.3
   - Knowledge of church history and doctrine: 4.0
   - Ability to preach well: 4.1
   - Ability to teach well: 4.1
   - Ability in pastoral counseling: 3.7

4. Placement information for various graduating classes):
   M.Div. and Th.M. Graduates
   - Placement for the 2013 graduating M.Div. students: 65% in church ministry placement, 24% on to further study, 4% in non-church ministry placement, 3% seeking placement, and 4% unknown.

— Church ministry: pastor (senior/associate/youth/campus), Christian education director

— Non-church ministry: chaplain (college/hospital/military), teacher at a Christian school, Teach for America, PC(USA) Mission Agency, associate editor for Eerdmans Publisher

- PTS M.Div. and Th.M. graduates have been accepted into Ph.D. programs at institutions such as Candler School of Theology, Duke Divinity School, Durham University, Notre Dame, Garrett Theological Seminary, Graduate Theological Union, Harvard Divinity School, Princeton Theological Seminary, Princeton University, University of Edinburgh, University of Oxford, Vanderbilt Divinity School, and others.

Ph.D. Graduates

- Placement for Ph.D. graduates from 2010–2014: 64% in higher education faculty positions, 21% in professional clergy/ministry positions, 18% in other professional (private profit enterprises/post docs) positions, and 6% unknown/not on record.
- PTS Ph.D. graduates are serving at institutions such as Azusa Pacific University, Boston College, Candler School of Theology, Columbia School of Divinity, Duke Divinity School, Fuller Theological Seminary, Harvard Divinity School, Pittsburgh Theological Seminary, Princeton Theological Seminary, Presbyterian University and Theological Seminary (Seoul, Korea), Seattle Pacific University, Tokyo Christian University, Union Presbyterian Seminary, University of Chicago Divinity School, University of Edinburgh, University of Munich, University of Zurich, Villanova University, Wesley Theological Seminary, Wheaton College, Yale Divinity School, Yonsei University (Seoul, Korea), and others.

Activities and Special Lectureships 2015–2016

Student Government and Koinonia

Visit ptsem.edu for more information about student government, or see Chapter 13 – Student Organizational Activities in the 2015–2016 *Handbook*.

Special Lectureships

Nine lectureships have been endowed that, through the publication of the lectures as delivered or in expanded form, have produced a considerable body of theological and missionary literature.

These lectureships are:

The Levi P. Stone Lectureship
The Students' Lectureship on Missions
The Annie Kinkead Warfield Lectureship
The Reverend Alexander Thompson Memorial Lecture
The Frederick Neumann Memorial Lecture
The Donald Macleod/Short Hills Community Congregational Church Preaching Lectureship
The Toyohiko Kagawa Lecture
The Abraham Kuyper Lecture and Prize for Excellence in Reformed Theology and Public Life
The Sang Hyun Lee Lectures on Asian American Theology and Ministry

For more information about the endowment of the lectureships, current lecturers, times, and locations, visit ptsem.edu.

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B
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Pavilion & Playground
C
D
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FARBER RD
Athletic Field
A Witherspoon Apartments
401 Emmons Drive
B 501 Farber Road Apartments
C 101 Loetscher Place Apartments
D 201 Loetscher Place Apartments
E Charlotte Newcombe Center/
Dupree Center for Children
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